THE
COMMONWEAL

A Weekly Review of Literature, The Arts, and Public Affairs.

Volume II | New York, Wednesday, November 4, 1925 | Number 26

CONTENTS

Probing the Public Mind 629
Week by Week 631
East and West 634
United College Men 635
State Universities, I .....Ernest Sutherland Bates 636
Autumn Song (*verse*) .....Clinton Scollard 637
Crime Problems and the Church..Robert F. Keegan 638
At Dawn (*verse*) .....Mary Dixon Thayer 641
Catholic Lay Organization..Mark O. Shriver 642
Ethnologists at Milan .....H. Pinard de la Boullaye 643
Your Letter (*verse*) ....Eugene C. Dolson 645
My Irreligion .....Ronald Knox 645
Communications 647
The Play .....R. Dana Skinner 650
Books ....Henry Longan Stuart, George N. Shuster 651
The Quiet Corner 655

PROBING THE PUBLIC MIND

THE courageous pastoral letter of the Belgian bishops has aroused heated discussion because of its tenets regarding the present position of Socialism. It is simply further evidence that the Church will not be separated, in these times, from the massive social problems about which the public is supposed to have an opinion. But what is this "public" and this "opinion"? To ask the question is to see the need for an adequate reply. And when a man as discerning, and as well supplied with opportunities for observing the progress of affairs as Mr. Walter Lippmann, ventures to say, in his new book, The Phantom Public, that "when public opinion attempts to govern directly it is either a failure or a tyranny," the rest of us can hardly avoid sitting up and taking notice. So frank a disavowal of the democratic theory is starkly opposed to what at least half a million school-children are busily reciting every day. It is a frontal attack upon a point of view not without its aura of pseudo-sacredness—a view which has, in fact, radically modified the nature of American government. Mr. Lippmann's onslaught is manifold and dexterous. It may be said to have found the following compact formula—"It [public opinion] is not able to master a problem intellectually, nor to deal with it except by wholesale impact. The theory of democracy has not recognized this truth because it has identified the functioning of government with the will of the people. This is a fiction. The intricate business of framing laws and administering them through several hundred thousand public officials is in no sense the act of the voters nor a translation of their will."

Now, regardless of many other things asserted in Mr. Lippmann's book (reviewed in this issue of The Commonweal) we shall not go far astray if we hold that, in this country, the theory of a governing public opinion is based upon the belief that the majority can be trusted to distinguish between moral right and wrong, rather than upon a desire to guarantee the largest possible success to economic aspirations or cultural ambitions. "You can't fool all the people all the time," said Lincoln; and the democratic principle insists particularly that you can't fool them about good and evil. They will—it is assumed—perennially distinguish between the corrupt grafter and the inflexible just steward. They will ferret out a Louis XV, and they will erect statues to men "who would rather be right than President." Fundamentally, one can say, with no desire to disparage, that the current democratic theory derives from the Protestant trust in the in-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dividual. If you believe that every man may be relied upon for dogmatic truth and spiritual illumination, you can hardly fail to conclude that all men are equally entitled to express their opinions upon social right and wrong, and to share in the enforcement of a moral conclusion.

It is very interesting to observe how strikingly this stand is borne out in Dr. Rauschenbusch's comment upon the social teaching of the Gospel—"The kingdom of God is a social and collective hope for this world. Eternal life is an individual hope for another world . . . We in modern life believe in eternal life but without asceticism. We think this life is sweet and that the one to come will be still better." In other words, the Communion of Saints is here identified as far as possible with a public organized to promote the improvement of terrestrial communities.

As time goes on, however, it becomes more and more doubtful that the public mind can serve as a reliable arbiter of questions which are moral in character. To many observers it seems hopelessly unqualified to sift the evidence pro and con, and its standards appear to fluctuate with the passions of an hour. The American public sometimes concentrates its vague desire for righteousness into abrupt edicts or manifestos. Thus it has said that any and all traffic in liquor is morally and politically reprehensible; it has declared a world crusade in favor of all nationalistic separatism; and it has bitterly repudiated every venture in communism with a verdict, not of chaotic economic policy, but of moral degeneracy. There is much to be said in favor of these planks in the national idealistic program. But we see more and more clearly that, at least in practice, the public decisions have been arbitrary and minus necessary distinctions. A crusade to "make the world safe for democracy" ought really to start out with a reliable idea of what democracy is, and of precisely why nothing else can be tolerated in other people.

These facts are important because they testify to an inchoate public will, struggling ignorantly to achieve action and flinging shafts that are boomerangs. They lead, it seems to us, quite unavoidably to one of two conclusions. You may hold with Mr. Lippmann that right and wrong are relative terms—that in every case the moralist is speaking merely for his group; or you may hold the Catholic view of the question—there are immutable and everlasting standards, but these can be applied only when the circumstances and elements in the case are properly collated and weighed. The Catholic knows that the science of casuistry, repudiated by those who held to vague generalizations about "righteousness" and "brotherhood," is nothing less than the necessary method by which a satisfactory moral conclusion can be reached. How shall a public which knows nothing of moral authority or moral method, which gives over its emotions to the control of zealots, decide issues in this workaday world?

Not in such a fashion will the principles of Christian actions be realized. Yet, when we consider Christendom historically, we must perforce agree with Harnack—"Never has any religion, not even Buddhism, presented itself with so powerful a social message, nor identified itself so perfectly with a message of this kind, as the religion of the Gospel." And many a man who has gone adrift from the faith of the fathers will concede with Taine—"It alone can keep us on the upward path and stop the insensate backsliding by which our race returns unceasingly to its natural baseness; and the ancient Gospel, whatever its present form may be, is today still the best auxiliary to social instinct." However few the scriptural injunctions on social action may be, the "imitatio Christi" which has been the life of the Church could hardly have failed to arrive at a certain view of communal living. It found the just basis upon which men's relations with each other might be established; and it divined, at least in many instances, the right and wrong aspects of issues which embroiled classes or groups. These discoveries antedated and later ran parallel to the activity of "public opinion," and derived their sanction from a Church which by Divine decree had been made the supreme representative of justice on earth.

If, therefore, in our time the teaching body of this Church sets forth its opinion upon matters of importance to the communal conscience, it may not always be speaking with the ultimate finality of Peter's voice, but it will express a doctrine germinated by the seeds of charity and justice placed in those Gospels that were to serve as a constitution for the Kingdom of God. And so a larger public than can be mustered for almost any other instruction listens reverently to these words by the bishops of Belgium—words destined to survive multitudinous changes in government—"There is a Christian moral teaching which ordains, above all, respect for social standards of a higher order: the transcendent dignity of the human personality which is free and immortal; which has been created for an eternal life of union with God beyond the narrow horizons of this terrestrial journey; and which is obliged to realize in the ennobling struggles of a temporary existence, through love of duty, discipline of virtue, and sacrifice, the fulness of its destiny."

The words have a familiar sound to those who are acquainted with the joint pastoral letter of the American bishops, and the encyclicals of Leo XIII. They are, in fact, the re-utterance of principles which have animated the social teaching of the Catholic Church from its beginning. They may seem merely the repetition of commonplaces. When men so regard them, they are imperative. When men act upon them, their innate truth becomes effective. Public opinion, probed by so many minds that report its chaotic state, will find a foundation in reason and a program for its will toward righteousness when the Catholics of the world cease giving lip homage to the social principles of their faith and organize to give them practical expression.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE COMMONWEAL

Published weekly and copyrighted 1925, in the United States by the Calvert Publishing Corporation, 25 Vanderbilt Avenue, New York City, N. Y.

MICHAEL WILLIAMS, Editor

Assistant Editors

THOMAS WALSH HELEN WALKER

JOHN F. MCCORMICK, Business Manager

Editorial Council

CARLTON J. H. HAYES JAMES J. WALSH
BERTRAM C. A. WINDLE HENRY LONGAN STUART
R. DANA SKINNER T. LAWRASON RIGGS

Subscription Rates: Yearly: $10.00 Single Copies: $0.20

WEEK BY WEEK

THE extreme conservationist may detect some shred of a silver lining in the present desperate anthracite strike; the rest of us can see nothing except evil and many-sided hardship. As the weeks go on, it becomes increasingly difficult to obtain hard coal even at enormous prices, and cities are reduced to the extremity of using various bituminous substitutes at the cost of envelopment in an unhealthful blanket of soot. Many people have been hopeful of a compromise and a tentative settlement. It was reported from various centres that men previously successful in bringing miners and owners to an understanding, were optimistic about their efforts in the existing crisis; perhaps the most hopeful and latest news is that the energetic Father J. J. Curran, rector of Saint Mary's Church, at Wilkesbarre, who has one settlement of a similar dispute, in 1902, to his credit, has been in close conference with President John L. Lewis, the miners' leader. Meanwhile, losses and misery grow, and the basis of the dispute remains a clear-cut matter of dollars and cents which the public cannot evaluate. We all know that some better rule than now prevails must be brought to govern this basic industry, but what shall it be? Government ownership is repudiated by experience, and the industry is far from ready to adopt the wage policy sponsored by the American Federation of Labor at its last congress.

THERE is one thing the nation can do and, to our mind, always ought to do when there is danger of a fuel famine: it can seize whatever stocks exist at a price it finds equitable and arrange for their distribution in accordance with need. Such action is only a logical and necessary form of conservation; and the public which looks to government for its "general welfare" would find coal rationing a more helpful federal enterprise than rum warfare or debt settling. We need hard coal because there is nothing to take the place of hard coal; and it is the business of authority to see that we get it as long as any is available. For the same reason, there should be a determined effort to develop as far as possible such substitutes for anthracite as electricity and oil. If we can make ourselves relatively independent of the anthracite fields, a strike in them will be a normal business dispute instead of a national calamity. The miner has a right to battle for another dollar a day if he can get it; the operator may cling to his profits if he thinks that labor is being paid as much as it is entitled to; but the public which shivers while they haggle must seek a way out through energetic organization of its own protective forces.

ALTHOUGH the sudden flare which embroiled Greece and Bulgaria was probably not so immediately serious as the Moroccan war, the Syrian rising at Damascus, or the renewal of internecine strife in China, it was nevertheless of momentous importance because it involved both the binding clauses in the League covenant, and the findings of that League's commissioners regarding the disposition of the Petritch region. Reports are so conflicting that the origins of the Greek military activity cannot be determined; but that official Bulgaria is not responsible may be deduced from the great disparity between the armed forces of the two nations and the hasty notes despatched from Sofia to the League secretariat. It is a matter for congratulation that the Council acted promptly, and that both parties have agreed to submit to arbitration. In spite of the circumstance that Greece shares with Britain certain common interests in the Near East, she could hardly dare to spurn the specific mandate to present a dossier for her case. If the matter can be disposed of satisfactorily, Europe will realize that the League has been considerably strengthened by the success of Locarno.

A TEST was therefore in order and there is every reason for expecting a peaceful outcome. The root of the Balkan trouble remains, however, and is not likely to be eradicated in the near future. Certain treaties, particularly that of Neuilly, changed the status of Macedonia by annexing it, for the most part, to Greece. But the inhabitants are more properly identified with Bulgaria—to which many thousands of refugees have removed—and cherish nationalistic hopes of their own. League investigators seem to have reported unfair treatment on the part of Greece: property holders have been dispossessed, lives taken, cultural activities stopped. As yet nothing has been done to remedy the situation, nor is it probable that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

any part of the complex Balkan problem can be disposed of before a general policy of some kind shall have been arrived at. What will this policy be? No statesman is ready with an answer. The great and often ominous mystery of southeastern Europe remains as mysterious as ever; and perhaps centuries of political, social and religious change must pass before one can sail down the Danube into a region of peace.

THE fall of Finance Minister Caillaux comes at a time when the franc has fallen to the lowest level in post-war history. Events follow one another so rapidly that it is impossible to assert what remedial measures, if any, will now be adopted by the French government. Could M. Caillaux have returned to Paris bearing substantial concessions from the United States, he might have managed to balance the budget with the aid of taxes and a consistent juggling of loans. But as things went, he was obliged to stand merely on his merits—which are a reputation for cleverness, a manifest will to accomplish as much as his party tenets will permit, and some knowledge of the world's financial methods. His ability lies in adroit conciliation. It will now be seen that his ministry changed nothing, bettered nothing, accomplished nothing. Will he be followed by a superior man, or a political make-shift?

IT is the fate of France to be living, at the moment of her severest crisis, under an experimental form of government. The political parties which have determined her course of action during the past fifty years have never been groups pledged to some particular economic or social policy, but organizations which have elected men with the battle-cry of abstract ideas. They have discussed the form of government; the glory of republicanism; the malice of religious orders and devout cults; the works of Zola and the dreams of Jaurés. Therefore, in this time, they are incapable of seeing the nation's problems as so many concrete pledges of weal or woe which must be dealt with efficiently and firmly. After Caillaux? It matters little who follows. The stern likelihood is this—France will follow her slow, steady progress towards the position of a minor nation unless she can solve, in one way or another, the temperamental tangle which has disintegrated her tradition and squandered her vitality. Underneath the cliques of politicians, secret societies, dubious financiers, and bureaucrats to whom the perpetuation of their caste system is the paramount issue, lies the real strength of a worthy France—the land-owning, land-working farmers. France can at all times feed herself. The future is far safer for such a country than for many other industrial nations.

THERE have long been rumors from inside circles that all is not well with our state universities. The series of articles by Dr. Ernest Sutherland Bates, beginning in the present issue, reveal a situation that is profoundly serious and fraught with dangerous possibilities. The undemocratic control of state education by small groups of business men who are out of touch with the needs of faculty and students presents a problem which demands careful attention within and without the universities. If the nation permits its greatest institutions of higher learning to sink to the level of mere business colleges—and that that is the present trend these articles make plain—there will be an irreparable loss to American thought and culture. Other institutions would in time arise to perform the neglected duties, but meanwhile what of the present generation of students in the state universities? Are they to be sacrificed because the general public is too indolent to do more than pay its educational taxes without inquiring whether these taxes lead to the desired result? No one can believe that the public genuinely desires state education to become mechanical, commercialized, and sterile. Yet such an unwelcome conclusion would seem to be in sight unless immediate consideration is given to the subject.

THE year 1925 has been a year of pilgrimage to the Eternal City from all parts of the world. Anyone who was privileged to spend the past few months in Rome must bring away an ineffaceable vision of the Church's universality and of its appeal to all nations and classes. They cannot but realize how far flung still is the net that once broke under the miraculous draught. Of all those who have made the city of the seven hills their goal, none seem to have so touched the paternal heart of the Pontiff as the pilgrims representing labor federations from the big manufacturing centres, and whose visit often represented sacrifices of precious money and time—that capital of the poor man. In a recent interview with M. Georges Goyau, the French academician, His Holiness Pius XI, put into memorable words the impression left upon his mind by these humble visitors "ad limina." "I love to see these long processions of manual workers, whose calloused hands are eloquent of the dignity of labor." What Pope Pius did not add, remarks M. Goyau, is that, owing to his determination to see each group separately and to send none away without at least a few words from his lips, nearly a thousand speeches have been made by him since Christmas.

M. GOYAU'S account, in the Paris Figaro, of his own visit and the rare privilege of a special audience accorded him—a privilege, it should be added, which his unwearying championship of the Catholic cause has well earned him—is a rather interesting document, if only because it proves that the cause of social justice, which lay so near the heart of Leo XIII, is no less a preoccupation with his successor in the chair of Peter. "The Pontiff," says M. Goyau, "is confident that the jubilee year will be one 'of sanctification and sanctity.' In his very voice, as he spoke, there was an intonation

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that rendered his words doubly significant. They gave evidence of a hope that his children—that all his children—will realize how religion, in uniting them with God, unites them among themselves, and will feel stirring within them the flame of social charity to which in a recent encyclical he called attention."

NEARLY a quarter of a century has elapsed since the call to the wealthy man to deal justly with his poorer brother contained in the "Rerum Novarum" reached the world like a rift in the clouds of industrial menace. Perhaps because the material response was outwardly meagre, an impression has been allowed to get abroad that it was uttered rather in the nature of a pious hope than as a delimitation of duties binding under sin. This has slightly muffled the urgency of the message. The proof that the cause of the poor man lies quite as near the heart of Pius as of Leo, is comforting amid our present discontents. It does not lose in significance from the fact that his words are uttered on what many believe is the eve of a reassembling of the General Council prorogued in 1870.

IF the thirst for knowledge at Glasgow University bears any proportion to party feeling, there is no doubt at all at which of the European seats of learning high-spirited youth is most faithfully carrying on the intentions of the founding fathers. The election of a Lord Rector has just been held on the banks of the Clyde, and has resulted in the election of Mr. Austen Chamberlain by a minority vote, with Mr. G. K. Chesterton as "runner-up." The result was not attained, so press despatches inform us, without the consumption of 20,000 bad eggs, together with "truckloads" (number unspecified) of herrings in an advanced stage of disintegration. Whether all this fragrant confetti was confined to the student body or whether a certain proportion came the way of the candidates, we are not told. One at least is a large and obvious target, while it is almost too much to hope that the monocle firmly held in the orbit of another did not tempt at least a random tribute at a time when class consciousness was running high.

THOSE who care to may see, in the type of missile chosen, a subtle recognition of a good deal that university education is coming to stand for in our day of intellectual confusion. An egg is an age-old and accepted symbol of immaturity. It would be unkind to press the fragile parallel too hard and surmise what an egg may be said to stand for that has chosen to addle in its nest rather than hatch out. As for the herrings, is not Charles Maurras fond of pointing out that when a fish goes bad he goes bad commencing with the head? This metaphor may also be safely left to take care of itself. But we commend both, in passing, to a certain type of the youthful mind which has been led, by the indulgence of the public, to philosophize over a process that former generations used simply to term "sowing wild oats," and let it go at that. Food that is entirely unfit for consumption may, after all, be useful food for thought.

BESIDE this field-day in the northern city, the goings-on at the Paris Sorbonne fade into comparative paleness and insignificance. But they are interesting none the less. On a Thursday fixed for oral examinations, competitors for the treasured baccalaureat arrived at the historic university to find that only three or four out of forty had satisfied the faculty in their written examinations, and in their indignation at finding ancient thorns still persisting in the path of learning, "took possession of the classrooms and raised so much din that the dean was forced to send for half a dozen policemen to clear them out." The complaint of those who see their sheepskin deferred for another intolerable term is the natural one that the papers were "too stiff." The dean takes another view and has some hard words to say as to "the incredible ignorance" displayed by the unsuccessful majority, with a few of whom Chateaubriand and Rousseau (both dead ones) are convertible celebrities.

SYMPATHY in this country will go directly to the student body. Youth must be served, and, with so much light to throw upon the problems, sexual and otherwise (though not very much otherwise) of their age, the tradition that delays the message of adolescence by requiring years of study in the classical field, to say nothing of the theft of time from the cinema and jazz orchestra, is becoming an intolerable burden. A recent editorial in the New York Times suggested that, in fairness to the high spirits natural to youth, no court should impose a sentence upon any culprit below the age of forty-five. The extension of the theory to universities would not be amiss. Degrees might be bestowed on demand and their holder called up to justify them, say fifteen years later. By that time public neglect would have given him an opportunity for study of the old intensive kind. His belated studies, it is true, might convince him that he had been all wrong. But that would not matter a great deal at the age of forty.

SPEAKING of offenders, youthful and otherwise, there is substantial material for thought in the public commendation just bestowed on the Catholic Charities Probation Bureau, whose design and program lies so near the heart of Cardinal Hayes, by the New York State Probation Commission. The words used are so emphatic that comment on them is hardly needed. "It is no exaggeration to say that the best probation work for adult offenders in the United States is done by this bureau." The description of the aim of the bureau by its chief, Mr. Edwin J. Cooley, shows how far are its practice or aims from the loose paroling justly held

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

responsible for so much of our swollen crime figures. While calling for more speedy and drastic treatment of "known criminals," Mr. Cooley points out the only way in which reclamation of those who have fallen into crime through misfortune and evil environment may be accomplished. It is "through the channels of spiritual development, family, health, education, thrift, recreation, employment, and the long look ahead." It would be hard to put into fewer and more cogent words, the old Catholic and Christian conception of reparation as opposed to mere punitive retaliation which society inflicts because it is easier to punish, or even pardon unintelligently, than to "think in the heart" and "consider" the lot of the erring brother or sister.

A COMMON charge against the Church is that its public utterances, unexceptionable as they may be, are rather in the nature of pious homilies than practical schemes for carrying the Sermon on the Mount into our modern life. Her efforts for the criminal, at least, are a convincing answer to this comment. An article by Dr. Robert F. Keegan which The Commonweal is publishing in this number treats the matter in greater detail than space in this section allows. It shows her conception of the much-abused term "scientific treatment" as applied to those who by their very failure, have become charges of the state. This is scientific, first and foremost, because its science is, as it must be to be operative at all, based upon the things of the spirit, and the return to God's image of the likeness the world has marred and defaced.

THE Boston Herald's story of how Harvard psychologists investigated the deeds of Margery, the medium, and her spirit voice, Walter, ought to do quite a little towards reviving interest in what is respectfully termed "the psychic." No group of students ever proceeded with more scientific rigor; none ever confronted a more whimsical and baffling phenomenon than the "teleplasmic arm" which gamboled through a series of séances. We may refuse to credit the testimony of such men as Dr. Boring, and take refuge in the destructive criticisms of experts like Houdini. But the really amazing thing about Walter and his ilk is their level of culture. They share an attitude towards virtue and even refinement of manner which assuredly has little in common with the ideals of Harvard. Walter was, to say the least, Rabelaisian: he juggled profanity more lightly by far than the little trinkets supplied for his disporting, and his poetry was rather noticeably below the level of the contemporary American output. Like all his brethren in "spirit-land," he seems to have been educated by Mephisto.

IN reporting the twenty-seven ghosts which once came scratching into one of the famous Mr. Hume's séances, Hawthorne remarked—"These ghosts must have been very improper persons in their lifetime, judging by the indecorousness of their behavior even after death, and in such dreadful circumstances; for they pulled the hostess's skirts so hard as to break the gathers." And even Sir Arthur Conan Doyle has not produced a spirit that would receive a fair mark in deportment at even a very lax boarding school. It seems that this common dissoluteness of conduct is the "psychic" circumstance which is most difficult to account for. You may finally provide a mechanical explanation for the doings of Walter and his associates, and juggle tables as well as any of them; but the presence of a deep-rooted psychological trait is truly mysterious and not to be pooh-poohed among spirits any more than among mortals. If there is something in this trait, humanity has nothing to gain from association with it. Yet it remains just as necessary as ever to warn large groups of people against thus hoping to establish communication with their dead friends, or to find a subterranean proof of immortality. The world which neglects its saints is more than willing to explore its satanisms.

AMONG the most interesting archaeological discoveries which have been made in recent times, is that of three sites in southern China which had been occupied by palaeolithic men, one of them on the Yellow River and another on a tributary of the Hoang-ho. No human remains were found, but a number of stone implements, hearths, and the bones of many animals, including a complete skull of a rhinoceros. It is very difficult to equate the implements with the classical series of Europe, but it would appear that, roughly speaking, they are of Mousterian character, and thus belong to the class connected with such skulls as that at Neanderthal and that recently discovered in Galilee. A point of considerable interest is that these discoveries have been made by two Catholic priests, Fathers L. and T. de Chardin.

EAST AND WEST

THAT this is the day of consolidation and union is evidenced in all departments of life. In this a remarkable change has come over public sentiment within the past few years. It is only a short time ago that everything looking like combination was immediately suspect. Our "anti-trust" laws, orders of the courts dissolving great corporations, the strenuous resistance offered to suggestions of railroad mergers and the like all bore witness to the feeling of the country in that regard. Now all this is changed and we are inclined to welcome as signs of a greater efficiency efforts on the part of those engaged in the same line to get together. Even where this is not possible it is recognized that mutual understanding and the spirit of friendliness are better than cut-throat competition. There are now councils held by those who are business rivals while many inter-business organizations thrive.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Religion, too, has felt the impact of this new idea and apart from the fact that unity is God's will for His followers, men are beginning to feel that some measure of coöperation among those who profess Christianity is the only possible method. Not a little of this spirit on the part of the sects is due to a breakdown in the dogmatism of earlier generations and the substitution of live-and-let-live for a lively faith. More of it is probably due also to the fact that Protestantism has been gradually losing its hold upon the mass of our people, and many denominations are strongly inclined to abandon older prejudices in favor of some sort of union. Whatever the cause, one no longer finds sectarianism extolled as an ideal and the spirit of union is in the air.

The Catholic Church has always, of course, held firmly to the ideal of unity. It boldly declares that the Church is essentially one—makes unity a mark by which the true Church is distinguished, and further declares that such unity can be had only by communion with the see of Rome. This notion is still unpopular outside her fold, but sentiment in its favor is growing. Among Anglicans there is a party which openly acknowledges that "the glorious Reformation" was a good deal of a failure and they would fain unite with the parent stem once more. The Orthodox churches of the East, confronted as they are with the débâcle of Russian Christianity and the utter failure of a too great dependence upon state support, are beginning to entertain a considerable degree of reunion sentiment. Pride and prejudice prevent them from making full admission of the impossibility of their present position, but more and more they are coming to the realization that Rome does supply something which they sadly lack.

The ideal of unity has never been entirely lost in the East. From among every schismatic body there has been a faithful remnant united to Rome and those who have espoused her cause have been valiant in defense of their principles. Such a one was Saint Josaphat Kuncevyc, archbishop of Polotsk in the seventeenth century. This holy man labored earnestly during his short life (he was only about forty at the time of his death) to bring back the Ruthenian people to the Faith. Indeed, such was his zeal and his success that he was set upon by fanatical schismatics, who, with axe and bullet, cruelly put him to death on November 12, 1623. After his canonization, which followed in due course, his feast was ordered celebrated on November 14.

Saint Josaphat is the great martyr of unity and has been designated by Pope Pius XI as the patron of the Catholic Union, a society for the reunion with Rome of the separated Christians of Russia and the Near East. His aid is daily invoked by all members of the union. Its work has been commended by the Holy Father, and many members of the American hierarchy have added their commendation.

UNITED COLLEGE MEN

THE National Catholic Alumni Federation means to be considerably more than a respectable title for something dead. Its first convention, arranged by energetic officials with Mr. Edward Dore at their head, will stage, beginning with November 6, a brilliant three-day program at the Hotel Commodore, New York City. Honored by the presence and patronage of His Eminence, Cardinal Hayes, and afforded excellent opportunities for better mutual acquaintance under the leadership of important members of the clergy and laity, the delegates ought to leave knowing the greatness of the task to which their organization is pledged. This convention will weld the federation into a unit. It will lay bare certain of the problems which the Catholic educational system is attempting to settle. It will, above all else, perhaps, deepen the conviction that colleges in which religion has a home are among the best sources of supply for that moral integrity of which the nation stands so much in need. We join the officers of the federation in hoping that as many men as possible will attend the gatherings.

For a great deal of work remains to be done. Our colleges will always be handicapped by inadequate resources and prestige if graduation at the end of four years means goodbye forever. The federation can foster the remembrance of alma mater; it can also enable her to look forward towards years of widening service, when sacrifice shall bring richer fruit. Besides which, it is a good thing for education and the social well-being that college men come together and attempt to concentrate upon what they hold in common. There has been a great deal of loose talk about "leadership" and the duties of the educated citizen—loose because it has never taken into account the isolation which graduates soon tumble into when their degrees have been framed, and which reduces their intellectual interests to a wabbly minimum. The Catholic college man has been lonely in a very special way. He has found, to begin with, that a cleft by no means imaginary separates him from those who have been educated outside the Church; and he has often been forced to concede the indifference of his own brethren to the especial stamp of cultural training which is his heritage from university life.

We do not know how much the newly formed federation can accomplish. Its job is not a matter for an easy half-holiday. But the spirit in which the labor of organization has been undertaken lends optimism to the wish that Catholic alumni may find their rightful place in American activities, aided and fortified by those in authority. We believe that its plan holds out the promise of excellent achievement; and we feel that it rightly regards the educated life as a form of that chivalry which, as Burke said, "without confounding ranks has produced a noble equality, and handed it down through all the gradations of social life."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

STATE UNIVERSITIES

I. THE OLD VISITORS

By ERNEST SUTHERLAND BATES

(This is the first of a series of articles by Mr. Bates, the second of which will appear in the next issue of The Commonweal.—The Editors.)

DESPITE Thorstein Veblen's careful indictment some years ago and Upton Sinclair's fiery diatribe of more recent days, and despite continual criticism of one kind or another in the magazines, our universities remain unscathed. Public confidence in them has not been affected. An occasional legislature may scale down appropriations, an occasional embarrassing referendum may be taken, but, on the whole, the American public stands squarely behind its educational institutions. It believes in them and is willing to pay high taxes to maintain them. Most of the attacks have not even drawn blood because they have dealt chiefly with the suppression of radical or liberal political opinion in the universities. The public is in a definitely conservative mood, and while it vaguely feels, perhaps, that some of our institutions may have been over-zealous in guillotining "dangerous" individuals, still, the zeal was a righteous zeal and no great harm has been done.

The question of academic freedom seems a very academic question to the man in the street, provided he can be sure that his scatter-brained college son will not be touched by any socialistic or communistic "rot." Whatever doubts he may have as to some of our institutions, he is confident of the success of our educational system. "We have the best schools in the world," he says proudly. He has been saying it for twenty years; and a twenty-year habit is hard to change. Unknown to him, however, a great change has been taking place in our colleges and universities during these twenty years. The enormous increase in the number of students, already evident before the war but greatly accentuated since, has necessarily altered, for good or ill, the whole condition of things. The average campus of today is not more different in outward appearance than in inward spirit, from that of 1900. And if the general public has remained satisfied, not so those actually concerned in university affairs. A disquieting attitude of scepticism or even complete disillusionment is becoming more and more apparent in our teachers. As long ago as 1913, Professor Cattell, then at Columbia, published the results of extensive enquiries which tended to show that 85 percent of the faculty members of our universities were profoundly discontented with the system of university management. A similar investigation today would, in the opinion of the present writer, reveal an even higher percentage with the hostile criticism extending much further than merely to the general system of control. Such a situation is evidently both ominous and confusing. The general public would hardly be so satisfied unless our educational institutions were giving it, in some form or other, what it thinks it wants; on the other hand, an all but universal discontent on the part of faculty members must have some real foundation.

The writer does not intend to deal with the question whether our schools are "the best in the world," but with the less ambitious one as to how far some of our schools—the state universities—are successful in achieving the results at which they are supposed to aim. There will be only passing reference in these articles to secondary or primary schools. The question is solely of state universities, but when it is recalled that west of the Alleghanies almost all of the leading institutions fall in that class, it will be seen to be sufficiently broad. In fact, since conditions in the larger private institutions of the East are not essentially dissimilar, it is really the question of the success of higher education in America.

Just what are the avowed aims of the university? Formerly, the promotion of learning might have been considered primary; but today any discussion which assumed the promotion of learning to be the chief aim of the university would be absurdly inaccurate. The avowed aim today is the much broader, if vaguer, one of producing "good citizens." The term is rarely defined and is perhaps indefinable, but presumably it means, in a general way, a body of high-minded men and women, of trained intelligence, keen sense of social values, and much devotion to the common welfare. If the term means less than that in ordinary parlance, I do not think there are many educators who would admit that it meant less than that to them. How far, then, in the first place, is the state university successful in producing such "good citizens?" Secondarily—for it is a secondary avowed aim—how far is the state university successful in producing "scholars"—that is, graduates who have thoroughly mastered some particular branch of learning? These are the questions which the present series of articles will attempt to answer through an examination of the three main factors in the American university—first, the governing bodies; second, the faculties; and third, the students.

The state universities differ from the large private colleges mainly in their dependence upon the state legislatures as a source of supply. Well-placed investments or a millage tax may reduce this dependence but never completely nullify it. Appropriations of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

some kind seem always to be needed. The university must do a deal of lobbying during the legislative session; the president and deans scamper back and forth between the campus and the capital; there is always the fear that the legislature may kick over the traces and start to "investigate" something or some one; the end of the session, with harmony still maintained, brings a general sigh of relief. Every few years the august framers of the law pay a ceremonious visit to the campus. Special professors are appointed to take them about, show them the things they ought to see, and keep them from seeing the things they ought not to see. One of my early recollections as a college student is of being drafted with scores of other literary students to spend the day in a chemical laboratory distilling water in order to impress our myopic visitors with the over-crowded conditions of the science departments. Such visits are nearly always a source of profit to the university. The strangers, a motley throng, go shuffling and peering about; are flattered, fed, and autoed until they return to the capital feeling that the university is a very fine place indeed.

It is not, however, to these occasional visitors and absentee landlords that the title of this article refers, but to another body, officially called "visitors" in the wise institution founded by Thomas Jefferson, though more generally known as regents or trustees. They are the actual rulers of the university and are truly endowed with sovereign powers. They have equal control over the financial and educational activities of the institution; they appoint the president, they have the privilege of "hiring" or "firing" at any time, with or without cause, any and every member of the faculty. There is no appeal from their decision. They cannot be sued as an official body by any of their employees, because they represent the state; and the state—so I have been assured by a high legal authority, no less a personage than the chancellor of a state university—cannot be sued by its own citizens without its own consent. This means, as the same chancellor very cheerfully agreed, that no employee of a state university has any legal contract whatsoever. Nor does he need one, the same chancellor assured me, because the regents would never act unjustly or unwisely.

Who are the customary members of this remarkable body which is responsible to none but itself, and yet may be trusted never to act unjustly or unwisely? Plato thought it necessary to devise an elaborate system of education and representation to accomplish such a result; but we in America have solved the problem much more simply. The regents, in the great majority of cases, are appointed by the governor. "So," I can imagine some ignorant person saying, "you have here only a group of political office-seekers!" "Ah, you forget," the chancellor would reply, "a governor would never act unjustly or unwisely. Political influence has nothing to do with these appointments. The governor has only the good of the university at heart."

The actual reasons for the appointment or election of individual regents will always remain obscure—ignorant people seeing one set of motives—chancellors another. But luckily there is no difficulty in determining from just what class of people the regents are drawn. Professor Scott Nearing in 1917 tabulated their professions in sixty-four state institutions. The results showed that in the total number of regents there were only forty-six educators—or the fraction of one educator to an institution; or rather, since the state superintendent of education is usually, in virtue of his office, a member of the board of regents, and since the state superintendent is a popularly elected politician, familiar at best with only the secondary schools, the estimate should really read: the fraction of a fraction of an educator, to each institution.

Even if we count the state superintendent as a unit instead of a fraction, the proportion, in a total of 776 regents, is only one educator to seventeen non-educators. The non-educators, when analyzed, prove to be a rather chaotic assortment of "doctor, lawyer, merchant, chief;" but with merchants and lawyers by far preponderating. In other words, the regents are business men or men allied with business men, imbued with business methods, undertaking in a little of their spare time to run an educational institution.

A more anomalous situation would be hard to find. While four years of high school are necessary for entrance to college; while four years of college are necessary for an instructorship, and three years of post-graduate work are nearly always necessary for anything higher than an instructorship; and while, in addition to all this, at least ten years of teaching experience are usually necessary for the presidency—those who rule educationally over students, instructors, professors, and presidents do not need to have even a high school education. Imagine a bank managed by men who knew nothing of banking, or a railroad managed by men who did not know the difference between a Pullman and a freight car! The situation is one that would not be tolerated in any business in the world. That we tolerate it so complacently here shows how little we really care about education.

Autumn Song

I love the autumn's misty gold,
  And yet you say there's nothing in it
Save beauty that one may not hold,
  Like the faint fluting of the linnet.
Why should I love the autumn less
Because of its fleet transientness?

Let autumn come, let autumn go,
  Within my heart I still shall find it
Filled with a bounteous overflow
  Of loveliness, that leaves behind it
A guerdon that will buoy me still
Till April—and the daffodil!

CLINTON SCOLLARD.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CRIME PROBLEMS AND THE CHURCH

By ROBERT F. KEEGAN

THERE is perhaps no single topic today which challenges the attention of this nation as much as that of the crime problem. Some commentators characterize us as the "most lawless nation in the world," but Professor Pound has indicated that it is not possible to make any intelligent comparison of crime in America with crime in other countries. The special committee on law enforcement of the American Bar Association, in its 1923 report, estimated that during the ten years which preceded that date, no less than 85,000 citizens perished by poison, the pistol, the knife, or other unlawful means. In the terms of money, crime is said to cost this nation $10,000,000,000 annually—a sum which represents twelve times the cost of the army and navy and which approximates the cost of education.

The question naturally arises—"What is to be done in the matter?" The determinist school, whose chief fetish is science, is ably represented. Within this body may be found many men basing their belief on philosophic determinism, who assure us that crime is committed by delinquents as a matter of necessity and consequently, since the criminal cannot avoid doing what he does, he cannot be held responsible for his actions. This theory has several variations. The discredited Lombroso taught that the criminal is an atavistic individual, and may be recognized by his physical stigmata. Others find the cause of crime in the presence of certain environmental conditions, either social or economic. Some there are who explain crime in terms of maladjustment, but this expression is entirely too generalized and can be applied to individuals who are not criminals.

Finally, we have the group which is positive that crime results exclusively from mental abnormality. A striking illustration of this point of view is to be found in a recent article in Current History—wherein Dr. Harry E. Barnes, professor of historical sociology at Smith College, informs us that "the net result of the application of psychiatry to the problem of criminology has been the entire repudiation and elimination, once and for all, of the theological and metaphysical interpretation of criminal conduct and responsibility." And this contention is made despite the fact that true scientists finally abandoned such belief when comparisons made by Dr. Herman Adler, of Illinois, proved conclusively that the general level of intelligence between criminals and men drafted during the war was practically identical.

Opposed to these opinions is the legalistic school whose arguments are all concerned directly or indirectly with the concept of the law. They insist that crime results because there are too many laws on our statute books, and these improperly enforced. They declare lately, with vehemence, that our immigration laws are not sufficiently rigid and our crime problem is aggravated by the operations of imported criminals. The illogical manner in which this last conclusion is arrived at is typically illustrated in the following quotation taken from a magazine article recently published by Richard Washburn Child, a member of the National Crime Commission. "Though lacking," he says, "any sufficient statistical analysis of criminality in the United States, nevertheless, it can be shown easily enough that one of the first causes for our crime is immigration."

The fact of the situation is that the best available statistics are those which were compiled in 1920 in the cities of Chicago, Washington, Newark, New York, and the state of Massachusetts by the eminent criminologist, Dr. Edwin H. Sutherland. These figures represent a complete demonstration that the foreign-born do not have higher rates in criminal activities than the native-born; or, as Dr. Sutherland concludes, from a close study of the statistics, "it is evident that the native-born generally have higher rates, varying from almost the same to twice as high as the foreign-born." This school also asserts that criminals are multiplying because they are no longer disciplined; that our prisons today, because of indulgent laws, are pleasant places wherein anyone would be happy to sojourn. Bring back, they cry, the whipping post, severe penalties, mass treatment and the spirit of retaliation and vengeance. They treat with caustic disdain the humane ideas which find embodiment in probation and parole, and in fact blame these agencies, together with prison reform for the existence of the so-called crime wave. Moreover, they say, the laxity of the administration of our justice today is caused by these same sentimental considerations. In a word, this school forgets its history, and is furiously objective in its consideration of the crime problem. It ignores the fundamental fact that a criminal is a human being, partaking of a nature common to that of every other man. Both theories, in their many ramifications, have their vogue because of a grain of truth tucked away in each. But neither one can aid very much in solving the crime problem.

The Church has a well defined position toward crime and the criminal. It is based on immutable truth concerning the constitution of a human being. In the placing, she says, of any act characteristically and morally human two spiritual faculties participate. First, the intellect; and secondly, the will. The intellect presents to the will alternatives of conduct, but in such a manner that the agent is informed of the moral

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

qualities of the act; so that in performing a delinquent act he does so despite the moral considerations of which he is thus made aware. The Church admits that these moral considerations may be presented to the will in varying degrees of acuteness dependent upon the ravages of destructive social forces. She further admits that the responsibility of the evil-doer is graded according to the degree of his knowledge of the malice of the act. She therefore lays it down as a principle that the rational way to reduce crime is so to influence the intellect and the will of the one tempted to do evil that his intellect presents true moral considerations and his will is trained to want and desire what is good. This view constitutes a via media between the determinists and the legalists. It relegates bad environment, economic conditions and mental deficiency to their proper places. If we are to prevent crime and to reform criminals, we must get back to case-work treatment, back to individual character formation. This view is borne out by scientific studies made in prisons throughout the country. These studies have had widely varying results, but the representative conclusion has been that the criminal is not a type. There are as many kinds of criminals as there are individual delinquents.

Probation, which is individual case-work treatment in practice, when properly carried out, gives an unequaled opportunity for studying the life of the criminal. For the last twenty-five years, the Church in New York has maintained a probation bureau at the request of the judges of the Court of General Sessions of New York City. There in the largest and oldest criminal court in the country (receiving its charter from Charles II) are arraigned those criminals who are guilty of committing the most serious crimes.

In January of this year the Catholic Charities of the Archdiocese of New York reorganized this probation service, placing in charge one of the leading probation officers in the country, a recognized authority in this field, who has written widely and ably on this subject. A staff of young men and women who have received college training, have specialized in social work and who are solidly grounded in Catholic practices and principles was placed at his disposal. The highest standards of investigation and social treatment have been insisted upon. The probation system has thus been given a rare chance to show its true worth under favorable conditions.

Two outstanding conclusions may already be drawn from the work—first, the policy of probation when properly administered is sound and is an indispensable factor in our modern treatment of the criminal; second, the criminal is not a type. He is an individual and requires individual case treatment. Some, or all, of the destructive forces, such as poverty, bad environment, evil associates, broken homes, bad parental example, the lack of religious training, may have had their play upon the criminal. He is often physically inferior and sometimes mentally ill. But, these conditions are not the cause of his evil conduct. All of them may be present in the lives of the law-abiding citizen and they frequently are present in the lives of brothers and sisters of the delinquent without resulting in delinquency. The treatment of the criminal is an individual problem. It has its roots in character formation. Scientists of today are coming to recognize this truth.

Dr. Miriam Van Waters, referee in the Juvenile Court at Los Angeles, declares that "it is a gigantic folly, and indeed a travesty of the human spirit, to imagine that merely untoward environmental conditions produce delinquency." Dr. William Healy, noted director of the Judge Baker Foundation of Boston, asserts after years of painstaking study, that "nothing is more striking to the careful student than the fact that reactions between personalities and living conditions are not fixed and are not a priori predictable." Even more recently, he tells us that the entire situation in which a given delinquent is placed must be studied to learn what "had made the mental life of the offender sponsor misconduct," and further, "that it is not the bare fact of feeble-mindedness which causes delinquency—there are many mentally defective persons with good character traits."

The net result of true scientific efforts in the field of criminology has been to confirm once more the basic conception of the criminal, which Catholic theology and sound philosophy have always held to be true. Science now insists that crime, whether considered as a specific act or as a national fact, is an expression of faulty character. To eradicate it, all our knowledge must be employed, through individual treatment, in a temperate and sober way. Society must concern itself with the treatment of those convicted of crime as well as with the prevention of crime among those who have not known it.

Let us now consider a rational plan for the treatment of the existing crime evil. Two pathways of approach are presented—first, there must be procured a strong administration of justice; and second, our legal forces must be socialized. With respect to the first suggested approach, there is even today much truth in the statement of Chief Justice Taft, made seventeen years ago, that "the administration of the criminal law in the United States is a disgrace to civilization," and that "the trial of a criminal seems like a game of chance, with all the chances in favor of the criminal." For it is a well known fact that in this country, many criminals, when detected committing offenses, retain skilful and unscrupulous attorneys who, on technicalities in our law, obtain freedom for their clients. Often a trial is delayed for months, or years, while the offender is free on easy and inadequate bail. When the day of the trial finally arrives, few material witnesses are available to the prosecution, and those who can be located are readily discredited in their

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

testimony because time has clouded their recollections. Moreover, in some jurisdictions, the abuse of the plea of insanity is notorious; and the usage of frequent appeals from the judgment of a trial court on flimsy and technical grounds which were not at the trial prejudicial to the cause of the criminal, is an equally well known scandal. This condition in our machinery of justice calls for correction at once, and in our program for the rational treatment of criminals such reform has a place of primary importance.

No less vital, however, if we are to reduce our criminal population, is the socialization of our legal forces. By this phrase is understood a very general modification of our legal and penal forces. This flows directly and logically from a strong administration of justice. It is essential that criminals be quickly detected, presented before the bar of justice, and successfully prosecuted. But we believe further that following a conviction, the criminal should be treated intelligently.

To modernize our criminal law and individualize our justice, the following steps are proposed: First, a standard probation service in each community for the supervision of convicted delinquents who are of normal mentality; court clinics to make mental and physical diagnoses, closely associated with the probation staff, as a part of the equipment of each court. The probation force must be of the number and quality which will insure thorough knowledge of the probationer and constructive treatment for him. There should be an approach to the offender along religious lines. An officer of the same religious persuasion as the offender is often the best one to bring into play the moral forces necessary to effect permanent reform. Second, special institutions where the feeble-minded, insane, epileptic and diseased offenders can be sent until they are cured, or if incurable, detained as long as they are a menace to society and to themselves—often for life. Third, reformatory institutions where offenders will be kept until rehabilitated. They will be taught trades or fitted for agricultural or industrial pursuits. To these institutions will go the recidivists, who will be restrained for life, or until there is a change in their characters. Discipline and punishment, while necessary, should be very well directed so that they may not influence the delinquent in any unfortunate way. Fourth, an adequate parole organization which will give effective adjustment to community life, or, when necessary, prompt return to custodial care. Such a parole system must be able to secure employment, rebuild families and actively help the ex-convict who is trying to make good.

The plan of treatment which I have just suggested is a common sense program. It is not founded on emotional solicitude for the welfare of the delinquent, to the detriment of society in general. It is not a destructive plan, aiming to abolish present-day institutions. It is rather an attempt to deal constructively with the law breaker. Its purpose is to understand the criminal so that steps may be taken to prevent a repetition of his misconduct. This program is evolved from the highest principles of philosophy and religion combined with the true findings of modern science.

The second great problem to which we must address ourselves is the prevention of crime. We firmly believe that if the individual is to be kept away from committing those overt acts which constitute crime, it can be done only by the formation of a decent and substantial character. If we are in early life taught to love and appreciate that which is good and true, we will have acquired a good character; if we are strangers to everything but vicious experience, we will have formed a character which may sanction participation in criminality. To properly form the character of youth is then our pressing duty. The attention, therefore, of the family, the school, modern science, social agencies, the community, and the Church should be focused on the accomplishment of that purpose.

With respect to the family, it is agreed that a good home readily and successfully combats either inherent weakness of character, or the effects of bad environment. In our homes, if anywhere, youth must learn from parents' example the virtues of courage, truthfulness, honesty, purity and loyalty to God and neighbor. Parents should realize that in their relations with their children all their care must be directed toward the formation of good moral character in the growing child. Dr. Healy, in a happy phrase, expresses this belief when he says—"Every bit of regulation of a child's life should be aimed at the development of the power of self-discipline. Every punishment well administered has this as its end."

The school of today has its task to train the child's will as well as its intellect. For this moral training based on God's law is necessary. The school procedure should be suited to the needs of every child. Attendance officers, visiting teachers, special classes for the exceptional child, and vocational guidance are some of the means which the school may use in helping to weave the fabric of good character in our children. The teacher has the opportunity, too often neglected, to study and to mold the child's character.

Closely affiliated with the function of the school in its relation to the child is the work of modern science. Through mental health clinics those who are mentally inferior will be quickly detected and placed in a protected environment. Allowing the mentally defective child to crystallize his character in a bad mold, through lack of specialized treatment, both religious and secular, represents social and moral neglect which often brings dire results to the individual and society. No inconsiderable number of chronic thieves, vagrants and even more desperate criminals were defective children whose amenability at an earlier age should have been utilized to their own and society's advantage. The

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

early examination of children suspected of mental abnormality is advisable.

A greater development and closer unification of the work of social agencies is imperative for the strengthening of character. They must aim at that degree of perfection which will uncover incipient character deterioration in any youth of the community. Social agencies must mobilize throughout the country all forces which serve to strengthen character and tend to destroy the forces of evil. The best recreational facilities, clubs and settlements, boy scout and girl scout movements, should be utilized for this purpose. All these means help to give youth opportunities to assimilate ideals and principles which can dominate constructively the formation of character.

The community at large, in its manner and thought, in its expression of ideals and its actions, must hold out to youth proper examples of civic virtue and proper incentive thereto. We must keep our civic consciousness virile and clean. If the community atmosphere is health-giving, then our young folk will grow up strong and active in the principles of right living; but if the atmosphere be permeated with degrading influence, if the unworthy things of life are allowed to be depicted in word and picture, on the screen and stage, can we logically expect that our youth will be other than tainted by that atmosphere?

Finally, though all of those social forces can contribute appreciably to the formation of stable, worthwhile character, none of them can exercise so constructive an influence as the Church; for the Church's message is not only for society. She speaks directly to the individual soul. That soul, she tells each of us, is precious, and however incased it may be in a body crippled or weakened by infirmity, it is the direct creation of God Almighty. That soul, she tells us, is so dear to His heart that He sent His Own Divine Son to suffer and to die in order that it might be won back from the pathway of sin. These doctrines the Church with Divine authority has preached to her children in every age. But there has been given to her another heritage, an inestimable boon to mankind, in the Divine gift of the seven Sacraments. Through these great channels of grace, she brings God's helping hand to the individual soul—to encourage, to strengthen, to forgive and to inspire.

Where in all the category of human forces can we find a power for the reclamation of the sinner and the remolding of his character which compares with the Divine instituted tribunal of penance? Here, He Who came not "to call the just, but sinners" calls upon His faithful to kneel, one by one, before a duly authorized priest, and there unfold the exact state of his soul. Disclosed also are the pertinent facts and circumstances surrounding the sins which have been committed and the habits which have been contracted. Then the sinner expresses the sorrow which he feels in his heart and his determination to put aside the things of sin and cling to the things of God. After this presentation of the case, the priest, trained for long years in the care of souls, gives the word of warning, or encouragement, or correction, or consolation that is needed by the particular penitent who kneels beside him. Only when he has the full facts before him, does the priest make his decision, impose the punishment, and forgive the sinner. Ever mindful of that fearful sentence imposed on the unrepentant sinner—"Depart from Me, ye cursed, into everlasting fire," the Church still turns her eyes wistfully toward the hill of Calvary, and as they rest upon the torn and bleeding figure of One condemned to die as a rebel and a blasphemer, she sees on His bruised and swollen face a look of kindness; she sees Him turn that face toward another, bound like Himself on a cross, and from His lips she hears those words of eternal promise—"This day shalt thou be with Me in Paradise."

With the desire that our ideas of justice toward the criminal may conform to the Divine Ideal, let us adopt a rational viewpoint on the crime problem. Any real solution must rest on true understanding and right action, for the greatest social forces of today are clear ideas in the minds of energetic men and women of good will.

At Dawn

O World, you are too beautiful!
I cannot sing
The sudden glory of the spring—
I cannot tell in words the ways
Of autumn through enchanted days!

O World, you are too beautiful!
Shadows and scents
And sounds—of these, your sacraments,
Mortals too carelessly partake,
O World, when will a poet make

A song that fully utters you?
Ah, would that I
Might clasp your swiftness in a sigh,
Might brim your silence in a word—
Might speak what in the dawn is heard!

O World, you are too beautiful—
For pity press
Not closer in your loveliness
Against our hearts! Exquisite pain
Is in the sunshine and the rain . . .

Slim grasses leaning on the wind,
And shining wings
Of butterflies, and little things
That happen in the leaves have power
To wound me as they wound a flower.

O World, O World, be temperate
In your caress—
Withdraw a little, loveliness!

MARY DIXON THAYER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CATHOLIC LAY ORGANIZATION

By MARK O. SHRIVER

THERE have always been some to seek for and plan the coördination of Catholic lay activity and the establishment of a great nation-wide union of laymen, but up to this very year each successive effort has met only dull, bleak failure. First, in recent years, was the Federation of Catholic Societies, promoted in the main by such groups as the Central Verein of St. Louis and the West, and other similar associations with what may be designated as a foreign tinge. More recently, we have seen the National Council of Catholic Men, a subdepartment of the Welfare Conference, but that too has gone the way of its predecessors and followed the earlier endeavors to an untimely grave.

It is not universally known, and the knowledge, indeed has been held by very few—indicating the surprising lack of interest in this cause of lay union—that the National Catholic Welfare Conference is the direct successor of the National Catholic War Council, established by the hierarchy themselves to coördinate Catholic activities during the late war; to do for Catholics what the Y. M. C. A. and others were doing for Protestants; to bring coöperation among the many scattered Catholic efforts at welfare work among the armed forces. When the war ended the tremendous worth of a unit ready and competent to speak with authority was readily appreciated. It was determined to continue the association, no longer for war, but, as it was then termed, as a Welfare Council.

There were to be five departments; laws and legislation; press and publicity; immigration; education; and lay organizations; each under the immediate direction of a bishop or archbishop. The fifth and last was to be the arm to carry out the purposes of the other four and to be composed of the National Council of Catholic Men and National Council of Catholic Women. No sooner was the work of this new Welfare Council firmly set up and under way than rumors of condemnation by the Holy See were heard and the work of all departments lagged. The men's council shattered and settled into a slough of despond from which it has seemingly been unable to arise. It was explained later, in due course, that the objections were not to the work being done, nor to the method and plan, but rather to a technical use of the word 'council' because of its peculiar significance, theologically and in canon law. The name was changed to 'conference,' a slight change or so was made and the Welfare Conference was free to proceed with its excellent undertakings with full approbation. As first established, it was to be the union of all the American hierachy but latterly the union of those of the hierachy only who chose to associate themselves for common work.

The councils of women, it may be said, established on a diocesan basis, as a sort of sodality or woman's federation, have been successful but the basis of the councils of men was to be parochial. Plans and schemes without number had been weighed and considered; such, for example, as those of the Y. M. C. A., the Red Cross and other great agencies but at last it was determined to build a human organization on the plan of the Church itself. The plan was good but the human element interfered. Parochial organization put the local pastor in position to dominate the local unit; he could kill or cure. Too many, I believe, unhappily chose to kill.

Discussing what has happened, one treads on parlous ground and runs dire risk of offense where none is intended; one risks ruffling feelings and sensibilities that must be kept placid and yet, sometimes it is well to hew to the line.

Early in 1922 and before, the councils of men were going concerns in many sections of the country. It is true that some of the bishops and archbishops did not approve such a union and did not permit it under their jurisdiction, yet more than fifty of the hierachy welcomed it and in a very short space, it stood on a solid basis with excellent promise for the future. Of course growth was not equally rapid everywhere; some localities saw a slow but none the less sure and certain spread. Then, like lightning, came the rumors of the condemnation and, as though props and supports had been cut from under it, the whole structure of lay organization and lay unity collapsed. Now, at this distance and after a lapse of years, one may look back and, appreciating what has happened, and why, determine how those faults such as they were, may be avoided in any future scheme.

With honest support recovery would have come once the rumor of condemnation had been corrected. The rumors did not and could not have brought the utter failure nationally, contributing factors though they might be. The greatest obstacle encountered in the task of parochially and nationally organizing the laymen was an exaggerated spirit of parochialism so widely prevailing—the determination not to have within a parish any organization or activity coincident with parish lines, and associated with the parish and with the Church, over which the pastor would not have at all times absolute dominion and control. With pastoral support Catholic lay union can and will be a glorious success. Had that support not been lacking there would be today a splendid body of energetic laymen able, ready and willing to do all those things so necessary to be done.

There were other causes contributing to the break-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

down. There was obstruction and what seemed at times almost the enmity of existing societies and organizations; of all indeed except a very few most of which had been a part of the old federation. That was due to misunderstanding, to lack of vision, to utter lack of information. The councils of men were never to be a new society in any real sense. A form was necessary to delimit them but only in form were they to be something new. They were not planned nor conceived to replace existing agencies but rather to coördinate activities already under way, to support each in its proper sphere and to be a great pool or reservoir of Catholic men from which all might draw for members and support. Only 23 percent of Catholic men are attached to any group within the church; 77 percent are what the cattlemen call mavericks—unbranded, unattached. Now membership in the groups which actually are societies calls for certain qualifications and imposes certain requirements, but there were to be no such restrictions or demands in the councils of men. Catholicity, and Catholicity only, was asked. No duties were proposed or suggested but those which should have been assumed by all, whether in contact with the councils or not. A Vincentian or a Holy Name man would be picked up here and there from the common group and the particular unit to which he attached himself increased by that much but the great reservoir of men, the aggregate of the Catholic manhood of the community would not be lessened since the recruit would still be one of that aggregate prepared to support other causes, as from time to time they arose. Then there was more than the failure to understand and appreciate the purpose. There was the fear of a strength that these men, 77 percent of Catholic manhood, might develop that brought unwarranted opposition. The councils sought only to aid, as active allies of hierarchy and clergy, working under them and with them.

It is so pitiable and so unnecessary, for there is no one who does not wish Catholic unity; unity and support and coöperation and mutual aid among all our great organizations; no one who cannot and will not seek to further such a plan to such a goal. Yet through misunderstanding and misrepresentation, even though not intentional, one more effort to reach it has passed and a new plan must be had.

Before a new plan can be seriously considered, it must have the strong and clear endorsements of bishops and archbishops; it must be assured of earnest and continued support by priests in the parishes and by the great majority of existing organizations; in brief, help, with all the word implies, from those whom workers for union have every right to expect it. All these have been lacking but some way, somehow those difficulties must be overcome if the least success is to be expected. Until all work together, lay labor must be vain. Because all would not in the past the story is one of failure.

This is not the time to complain. It may well be that in the providence of God the time was not ripe and that this new disappointment is for the best but those who have hoped and struggled for unity are anxious to carry on under any plan presented for consideration and found worthy.

ETHNOLOGISTS AT MILAN

By H. PINARD DE LA BOULLAYE

ETHNOLOGY, we know, is the science that deals with the manners, the customs, and the beliefs of non-civilized peoples, or, as they are called in a purely relative sense, the primitives. Religious ethnology concerns itself particularly with the religion of these peoples. The interest it commands is manifest. Its importance becomes all the more evident when we take into consideration the fact that modern rationalists and evolutionists pretend to find among the primitives conclusive proof of earliest man's slow emergence from animality, a development whose beginnings are marked by a complete absence of all notions of morality and of the Divinity.

Founded in 1911, under the patronage of Cardinal Mercier of Malines, by Father Schmidt, S.V.D. and Father Bouvier, S.J., the Religio-Ethnological Congress aims chiefly at the promotion of a truly scientific study of non-civilized peoples. Its fourth session, to which attention was directed on the editorial page of The Commonweal in the issue of August 19, was held in the University of the Sacred Heart at Milan, from September 17 to 25. Warmly supported by Church authorities, it was a complete success. At the inaugural sitting the chair was occupied by Cardinal Tosi of Milan, who further favored the members with a welcome in his palace on September 18. Cardinal Ragonesi presided at the brilliant reception organized by the university two days later in honor of the assembled scientists, as well as at the closing meeting. For the opening session, His Holiness Pius XI caused the following telegram to be sent—

> The Holy Father thanks the members of the congress for their assurance of devotedness and renews his encouragement of religio-ethnological research, the importance of which is emphasized by the Vatican Exposition of Missions. He notes with pleasure the resolution of the congress to adhere closely to the Church's teaching in its constant quest of truth, drawing materials and direct experience from mission documents, whereas less prudent investigators, who assume almost exclusive possession of this field of study, use it as

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a basis for theories contrary to the Catholic Faith. His Holiness is happy to remark the consoling revival of research among Catholic scholars.

Wishing an abundance of heavenly light upon this session, the August Pontiff heartily bestows the blessing desired.

CARDINAL GASPARRI.

Among the lecturers and authors of note who took part in the activities at Milan were the valiant Bishop Ruch of Strasbourg, Monsignor Schrijnen, rector of the new Catholic University of Nimeguen, Monsignor Batiffol, former rector of the Catholic University of Toulouse, Monsignor Galbiati, prefect of the Ambrosian Library, Father Rosa, director of the Civiltà Cattolica, Dr. Pestalozza, delegate of the Italian Minister of Public Instruction, Father Piolet, editor of the Revue des Missions, M. Deffontaines, delegate of the Paris Geographic Society, Monsignor Faraoni of Florence, Monsignor Hanus of Prague. Without counting those who took part in only one or the other assembly, 130 members were present from Italy and other lands. The following figures will show at a glance the composition of the congress:

Representatives from:		Among these:	
Austria	10	Laymen	19
Belgium	5	Bishops, Monsignori	19
Czechoslovakia	4	Secular Priests	40
China	1	Franciscans	8
France	14	Society of Divine Word	8
Germany	18	Dominicans	4
Holland	2	Jesuits	21
Italy	47	Foreign Missions of Milan	5
Jugoslavia	11	Foreign Missions of Parma	2
Poland	8	Father of Pious Schools	1
Russia	1	White Fathers	4
Spain	2	Benedictines	3
Switzerland	3	Carmelites	2
United States	1	Oblates M. I.	2
		Capuchins	1

The program consisted as usual of two parts, the one devoted to general introductory questions, the other to special problems. This year two questions were discussed in the second part—guilt (moral conscience) and redemption from sin, or salvation.

In the first part, the president of the congress, Father Schmidt, S.V.D., held his audience intensely interested in a summary exposition of the results of the three scientific expeditions whose expense was borne by the Pope personally: that of Father Van Overbergh, of the Missionaries of Scheut, among the negrillos of the Philippines; that of Father Schumacher, of the White Fathers, to Ruanda in eastern Africa; and that of Father Schebesta, S.V.D., among the Pygmies of Malacca. Father Schmidt further announced that His Holiness has decided to establish at Rome, in addition to the Museum of Missions, a Museum of Ethnology.

In a following lecture, the secretary of the congress, Father Pinard de la Boullaye, S.J., pointed out the reaction that is at present making itself felt against the tendencies of the evolutionistic school, the more and more clearly defined adhesion on the part of ethnologists to the principles of historical criticism, and the prominent part played by America in this transformation of method. He dwelt in particular on the admirable publications of the Smithsonian Institute, of the American Museum of Natural History, of the University of California, of the Department of Mines of Ottawa, and on the activity of American scholars, friends or disciples of Dr. Franz Boas—Professors Lowie, Kroeber, Goldenweiser, Wissler, Sapir and others. Father Lindworsky, S.J., in a notable paper, in which he discussed the notion of causality among non-civilized peoples, proved the essential identity of the logic of the primitives with that of civilized men—a thesis defended in America by such men as Doctors Boas and Dixon and Professor Radin.

The chief centres of interest in the second series of conferences were the dissertations of Father Schmidt and Dr. Wunderle on moral notions among the non-civilized. These contributions brought out the fundamental agreement between the ideas of the primitives on morality and those of civilized peoples, even the possession by the most backward tribes of moral concepts purer than those had by nations in other respects more advanced. The report of Father Gusinde, S.V.D., on the Fuegans, whom he studied in the course of four recent expeditions, and that of Father Schebesta, S.V.D., just home from Malacca, on the Semang Pygmies, illuminated this point with thoroughly new information. On the other hand, Father Dubois, S.J., former superior of the seminary at Fianarantsoa, speaking from first-hand knowledge acquired in Madagascar, revealed a notable decline in corresponding ideas in the case of a people much more developed, the Malgaches.

The last days were given over to a discussion of the concept of redemption among non-civilized and some civilized races. Father Schmidt gave an introductory talk on the savior-gods or heroes of the primitives, in which he quoted with approval the recently published lecture of Professor Radin, Monotheism among Primitive Peoples, first delivered before the Jewish Historical Society. Dr. Pestalozza treated of the idea of redemption in Mazdeism. The eminent Egyptologist, Dr. Junker of Vienna, showed how the religion of Osiris had eliminated the notion from the Egyptian conscience, and Professor Ballini how primitive Buddhism, a sort of mind cure, looked for man's salvation by man's unaided effort. Father Allo, O.P., of the University of Fribourg, presented an erudite study on the so-called savior-gods of Greek and Roman paganism. Finally, two specialists on Christian origins, Monsignor Batiffol and Bishop Ruch, in two masterly discourses, afforded occasion for a comparison of Christian and pagan ideas; the first named spoke on the concept of redemption in the New Testa-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment, the second on the Eucharist and the alleged communion rites in pagan cults.

To judge by the highly laudatory newspaper articles which appeared on the congress, notably in Italia, the Corriere and the Osservatore Romano, and by the congratulations offered by numerous Church dignitaries, the impression produced by the gathering at Milan would seem to have been excellent. To the Italians, who have nearly abandoned the field of ethnology and history of religions to the rationalists, the congress has revealed the existence of a Catholic science very rigorous in its methods and most confident in its conclusions. It has shown, as on its part, the Vatican Exposition showed, the incomparable resources secured for the service of science by the collaboration of missionaries. One point deserves special stress. It is certain, in any case, that the defense of our Faith demands the development of this study. Soviet Russia is not the only land in which the history of religions and that of primitive religions in particular (religious ethnology) are used as a means to propagate indifferentism and atheism. (Note Stepanov's recent work in Russian, Principles and Methods of Anti-Religious Propaganda.) False science must be opposed without delay by a science that is better informed and impartial. Conventions such as that of Milan have the double virtue of doing honor to Catholic learning and of preparing select workers in this field. The praise and encouragement lavished on the congress by the Holy Father and his representatives will, it is to be hoped, help to multiply these workers.

It is unfortunate that present circumstances and lack of funds will not permit, as was possible in the past, the publication of a report of the meetings, useful as such a document would undoubtedly be to extend the action and increase the fruits of this scholarly reunion. The president of the congress, however, in the closing session suggested a means of remedying this defect. During the interval to elapse before the next re-assembly, he urged the organization of smaller national conventions of three or four days, instead of international meetings of a week's time. Thus would be avoided the difficulty of high traveling expenses as well as that of multiplicity of languages; consequently, a greater number of writers, professors and missionaries would be enabled to take advantage of the opportunity. Would not this, in fact, be a happy solution of the problem for America and England, in both of which an international congress now seems impossible by reason of depreciated continental currencies?

Your Letter

The words in your letter
Are sea-shells—
Castaways that whisper
Unmistakably
Of the home whence they came.

EUGENE C. DOLSON.

MY IRRELIGION

By RONALD KNOX

WHEN the millennium arrives, as there is every reason to think it will before long, there will, no doubt, be an Index Jocorum, or official Joe Miller, which will be a blessing to writing fellows on both sides of the Atlantic, and still more to the public. All jokes, but especially anecdotes, will have to be entered at the Library of Congress here, or at Stationer's Hall, in England, and it will be illegal to release one without giving its age—"strictly fresh," "storage," "pre-war," and so on. As it is, you never know which stories are new and which are old. This one, for example, that I am leading up to, about the man at the Cowes Regatta, who met an acquaintance of humble origin and plebian speech, wearing the blazer, or pea-jacket, or whatever it is, of the Royal Yacht Club. He protested in horror, explaining that that sort of thing wasn't done; and the next day met the same acquaintance in the same blazer, but with the letters, M. O. R. Y. C., embroidered over the pocket. The wearer, when challenged for an explanation, said the first two letters stood for "my own," and that he meant to go on wearing it.

I have been irresistibly reminded of this story by the recent action of an English morning paper in starting a series of articles by well known novelists under the heading My Religion. The phrase, of course, is a perfectly legitimate one; and when Mr. Compton Mackenzie replies to the editor's question by offering some of the considerations which led him to become a Catholic, it explains itself naturally enough. Mr. Mackenzie writes about "my religion" just as a Dane (say) might write for the English public about "my country;" there is no mistaking his attitude; it has nothing proprietary in it, nothing egotistic. But I hope I am not alone in feeling that most of the other contributions suggest a quite different interpretation of the word "my." The others write of religions which are their own invention, for which they themselves are responsible—their religion and nobody else's.

For it is, surely, one of the accidental glories of any religion, true or false, that it should be a bond which unites men in the observance of it. Even a tribal cult, which does not pretend that its god is the god of any neighboring tribe—would regard it, indeed, as plagiarism if neighbors were to adopt its own tenets—nevertheless identifies itself eagerly with the whole life of that one tribe. Birth and coming of age are alike marked by ceremonies which bestow a religious and a political status, make a man a communicant (so to speak) and consequently a citizen. The more recent and reflective religious organizations of the world go further, and insist that if things were as they should be, not one tribe only, but the whole of mankind would be united in holding this or that creed, however tenuous, fulfilling these or those religious duties, however

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

unexacting. In short, what everybody naturally demands of a religion is that it should be, not his religion, but the religion of all good men; ideally, the religion of all men whatsoever. It is hardly reassuring for the common mortal who looks for religious leadership to be confronted with a pile of helpful theories labeled—"A poor thing but mine own."

"My" religion is a daunting phrase because it suggests idiosyncrasy; it is daunting also because it carries with it a flavor of ownership. It suggests that you have invented the religion for yourself. The very word religion means restraint, implies a power which is greater than you and outside your control, a power which imposes itself on you. The word loses its whole force if your "religion" is simply a mirror of yourself, reflecting your own fads and foibles, your own kinks and prejudices. I do not mean that a religion must necessarily be a revealed religion; "natural religion" is a perfectly sensible thing, and was indeed in most parts of the world the only light man had before the Christian era. But natural religion depends upon the horse-sense of the human mind; we don't need literary men to dictate it to us. "My" religion means, commonly, the religion that suits itself to my particular temperament; it is the supernatural seen from my particular angle of vision, however myopic, however distorted. It is inevitable that a man's religious sentiments, if they depend on no revelation, should become thus individualized. But why should they feed it to us in the daily press? Do they expect us to lie down and say—"There is one God, and Gigadibs is his prophet?"

Of all men, Gigadibs is the last who should be turned loose on this sort of thing. For your writer of fiction is accustomed to ape the airs of creative intelligence. He is a creator, although his puppets live only in a shadow-world. In that shadow-world he is sole demiurge; he can predestine his hero to live happily ever afterwards, his villain to throw himself over a precipice, or (what is more common nowadays) the other way round. He can dictate to a stenographer the color of his heroine's hair (what is left of it) her early struggles and inhibitions, her improbable partiality for sheiks and cave-men; he can make his characters come in for a fortune or go bankrupt at a moment's notice; he puts every word into their mouths, every thought into their heads. When he has finished his dictation, he can sit down and (on the jacket) pronounce his work very good. Nothing restrains him except the canons of art, and these not much. What wonder if such a man thinks of the supernatural world as a continuation of his last best-seller, a world whose conditions his own fancy can impose, a world which will be the mirror of his own mind? Not even of his mind, necessarily; it may be only of his mood. When Mr. Wells wrote God the Invisible King, it was doubtful whether it reflected his mind; it was quite certain that it reflected his mood. He wanted a god to beat the Germans with.

The result is not difficult to foresee. Gigadibs offers us a picture of the supernatural world as it would be if he had had the creating and the ordering of it. He does his imaginative job conscientiously, no doubt, creditably perhaps; but what sort of guarantee have we that the supernatural world as it really is corresponds to what Gigadibs thinks it ought to be? There is no room here for original argument; one can only restate the thesis of that often quoted, seldom read, never refuted, work, Butler's Analogy. If Gigadibs had created our visible world of sense and of certainty, would he have produced the world we see around us? Not he; none will tell you so more loudly than he.

> Here lie I, Martin Elginbrodd;
> Have mercy on my soul, Lord God;
> As I would do, gin I were God,
> And thou wert Martin Elginbrodd.

For Gigadibs, that is but a small stretch of the imagination. If he had been the Omnipotent, he tells us, there should have been no pain in the world except perhaps such pain as was personally deserved, and calculated to reform the character which had merited it; human life would have flickered out painlessly at the age of ninety; there would have been no madmen, no hereditary criminals, and so on. Now, if Gigadibs's idea of the natural order as it ought to be is so different from the natural order as it is, what sense is there in assuming that Gigadibs's idea of the supernatural order as it ought to be corresponds with the supernatural order as it is? The probability is that Gigadibs is as badly out in the one case as in the other. Meanwhile the plain man does not want Gigadibs's religion; he wants Almighty God's religion.

I have called this article My Irreligion, because I could quite easily sit down and draw up paper religions for myself; only I should not call them religions but irreligions, because they would not bind me, whereas the function of religion, by mere force of words, is to bind.

Just so I could easily re-write Bradshaw's railroad guide if I chose, in a way which would be far more satisfactory to myself. But such pleasing fancies have this disadvantage, that the trains will not run according to my revised edition; they will run according to Bradshaw, as it is. Any intelligent man could make up half-a-dozen quite interesting creeds before breakfast. It is just as easy to imagine a creed without hell as it is to imagine a world without pain. But what would you? I am only Martin Elginbrodd.

If Mr. H. G. Wells or Mr. Arnold Bennett really want to float a new religion, it is no good for them to sit down in an arm-chair and think it out. Their best course is to take hashish or something, and then they may get a revelation—of sorts. And that revelation, however ludicrous it may be, may possibly catch on as a freak religion, but precisely because it is not theirs.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COMMUNICATIONS

THE CATHOLIC UNIVERSITY

Washington, D. C.

TO the Editor:—The symposium on Catholic colleges is most interesting, especially the striking communication of Mr. Molanphy whose suggestions are most practical and whose ideas more crystallized than some of his well-intentioned but ill-spirited critics. American education in general is being subjected to constructive criticism, but there is a Celtic sensitiveness to criticism and a lack of self-analysis in most of us which resents the barest mention of obvious weaknesses in our academic system. Yet, on the other hand, there is an illogical homage paid to the large secular universities and their faculties by many Catholic educators, which amuses one somewhat familiar with the assets and liabilities of both systems. There is also a community and parochial mindedness in many of us which is evidenced, in some of your communications and in the letters and articles in the similar, futile tempest which rages in a sister weekly. This is quite noticeable when in a series of letters and articles mentioning a number of our schools and some of our universities, there is practically no reference to our single, central, pontifical, national institution, the Catholic University of America, the very capstone of Catholic education in this commonwealth.

Mr. Mattimore's thesis is most astounding. Writing of the desirability of small colleges (presumably high schools and junior colleges) and the need of lay scholars of Catholic training, he urges that—"The only way to obtain them is to found a university which will, in truth, be a university which will look for its students to the cream of the small colleges, and which will build its faculty in much the same manner, as is already being done, I believe, at Fordham." Realizing the difficulty of obtaining students, finances, and faculty, he suggests as a nucleus of his projected university an institution in Connecticut manned by a "flying squadron" of professors from the three Jesuit colleges, Boston, Holy Cross, and Fordham, with gifted laymen of the vicinity for special lecturers. Continuing he writes—"This, then, would be the embryo university to which as time went on and means became available, would be added the various functions of a university as such. That it is to be a university is a point which must be grasped, for we have nothing in this country which can be called that."

Fortunately we have no university such as your correspondent describes with its mission band of professors and lay minutemen ready to drop their professions and lecture in some specialized subject, probably foreign to their training. But we have, as every Catholic must know, in the national centre the Catholic University with the Archbishop of Baltimore as chancellor under an episcopal rector and a board of ecclesiastical and lay trustees appointed by the national hierarchy. It is not an old nor a numerically large university, and as yet it is not to be compared with Harvard and Yale or some of the European foundations, but its future is bright in the hands of the Holy See, the American hierarchy, and the growing millions of American Catholics.

Even today a candid man would agree that it is to the fore among Catholic institutions. Certainly, it is so regarded by my friends on the faculties of secular and state institutions and not solely because of its membership in the Association of American Universities. And it is Catholic, while some of our colleges on the eve of a drive have emphasized their non-sectarian character and have pointed to foreign service, medical, and law faculties whose leading lecturers are of many creeds or none.

Surrounding its campus cluster of substantial buildings and the crypt of the National Shrine are Trinity College for girls, the Sisters' College, and the houses of study of a score of orders and communities from the ancient Benedictines to the Friars of the Atonement. There is an Oxford note in all this, and the traditions of Bacon and Saint Thomas are upheld in the university by their present brother religious. There is a Sulpician Seminary which recalls the pre-Revolutionary traditions of Paris. The Christian Brothers are about to build, though they are now represented in the graduate school. Every community brings some of its ablest professors to teach its most advanced theological students. Then the university faculty in undergraduate (lay boys) and graduate schools (lay and clerical students) is made up of religious of various communities, of secular priests specially trained, and of Catholic laymen of whom some reflect the scholarship of the best continental and American secular universities. It is a faculty with free expression, dominated by no race, or section, or order, but representative of every racial group which is found in the American population.

The university is training secular priests for the various diocesan secular colleges; priests for diocesan seminaries; sisters for girls' colleges; religious professors for the Benedictine, Dominican, Augustinian, Marist, and other colleges, including Notre Dame University; priests for mission work; women physicians for foreign hospital work; and women through the Social Service School for social work. Its lay graduates are finding places on the faculties of numerous Catholic colleges including Marquette, St. Louis, Saint Mary's of Emittsburg, Georgetown, Notre Dame, Boston College; in an occasional secular college including even the American Methodist University; on high school (public, private, and Catholic) faculties; and in research work with the Carnegie Institute. At least twenty-two Catholic colleges (chiefly female) are directly affiliated and approved by the university in addition to some 285 high schools and academies whose annual examinations are set and read by the university faculty, about sixty thousand papers, in an effort to standardize and improve Catholic secondary education.

This is at least suggestive of the service performed for Catholic education. For work of a research, scholarly nature, which a fair percentage of the faculty and especially the clerical members are engaged in, let me refer your readers to the rector's annual reports, Dr. Guilday's Graduate Studies, The Catholic Historical Review, Educational Review, and Charities Review. Time, money, and more laymen of high calibre will result in a greater output; for Washington is ideal with its laboratories, libraries, archives, and opportunities for official contacts.

Let Mr. Mattimore and the school of thought which he honestly and frankly represents give the Catholic University of America time, and it will fulfill the highest possible ideals of a Catholic university and stand four square with the world's greatest foundations.

RICHARD J. PURCELL.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FAIR PLAY

Washington, D. C.

TO the Editor:—A question has been raised which is justly entitled to consideration, and above all, to temperate consideration. To question the state of national education is every American's right, and it is every Catholic's right to question the state of Catholic education in America. We are growing and expanding visibly, by decades. We have a duty to take stock of ourselves, analytically, frequently; and we have a right to expect to exercise that duty without drawing down professorial ire. The teacher exists for the benefit of the parent and the child, and for no other reason whatever. The fact that a question concerning Catholic education asked in the columns of The Commonweal has caused annoyance to professional educators, is almost evidence of a wrong relation between teacher and parent; it tends to strengthen the position of some who are questioning the right basis of education in America.

An outstanding difference between Europe and America (by way of illustration of what I mean) consists in the presence in all the principal countries of Europe of an imposing body of educated lay thought, with which the clergy coöperates, which the hierarchy views with fullest approbation, into which priests and prelates enter heartily.

In America, on the contrary, while the hierarchy and a section of the clergy call earnestly for original Catholic lay thought, one hears in private, regretfully, sometimes rather disparagingly, admission of its total absence. It would seem to one returning from a more vigorous atmosphere after absence of sufficient length to note a change, that in America, Catholics who have the ability and training to express themselves lucidly on public affairs, foreign or domestic, tend to very private thinking, to inarticulateness in such matters as are under discussion, lest they clash with vapid self complacency or hot intolerance.

I maintain that it is perfectly fair and proper to ask men and women of our teaching orders, if they, placed above the ruck, in the light of their life experience, belonging as they do to societies founded for a definite object (in which, for some of them the teaching of a definite order of youth was originally an essential part) are honestly and fully satisfied that the system of education which has developed here in the past fifty years is not now ripe for far reaching changes. To be concrete—are the graduates of Catholic schools leading or following the general trend in the society in which they live? It seems to some observers that there is evidence of the latter; that we are training our children, boys and girls alike, not to lead in their environment, but to follow—though with brakes hard set and screeching, an unnecessary and noisy discomfort. It seems to some that, barring dissipations, it is an absurdity that educated Catholic youth should be in serious danger o losing the Faith in secular colleges, in contact with the so-called "scientific thought" of the day, which is neither scientific nor thought.

This tendency to follow the crowd may result, quite conceivably, from too strenuous inculcation of the negligibility of life and the all-importance of death (in view of the end of man) without balanced consideration of the probability that we were put here to live, to live fully, and rationally and joyously, the proper accomplishment of which makes death quite negligible.

Do our educators, who have been so sharp with recent writers on the subject of our schools, claim that there is no higher education than that afforded by our American Catholic colleges—none better fitted to turn out perfect Americans and Catholics? Or do they claim that, for some no doubt discoverable reason, the human material with which they have to deal is incapable of assimilating more than is given; that we are not yet ripe; that the slow process of mass elevation from a low to a somewhat higher level is not yet sufficiently complete to permit of a selective process? The question is not wholly one of scholarship. There is a further and a basic question—Are we turning out understanding Catholics, men and women who know with adamantine firmness, why they believe?

Figures showing what percentage of graduating Catholic youth embraces professions or even the priesthood are, to my way of thinking, of the utmost nullity of value in determining whether our schools are producing quantity or quality. It is of infinitesimal importance how a man earns his living, provided he knows how to live and how to judge true values. In this sense he may be truly educated, though unable to read and write; just as many a successful professional man, many a successful money maker is an ignorant fellow.

If one is to believe such men as Dr. Pritchett and Dr. Hibben (whose "credentials," I believe, may be admitted) our American system of education is in a bad way precisely because of mass methods. If the product of our schools is mediocre, it might be useful to study causes. It might happen, given refractory human material, that the teachers themselves be affected in course of time, insensibly, and with great detriment to all concerned, since they must draw for their own recruits upon this same low grade material. Deterioration, if it exists, might also be attributable to a climax in some particular method, with consequent need of the next step upward and forward.

Whether Catholic parents are or are not generally affected by the tendency to soft flabbiness of intellectual fibre to which so many college presidents refer in public addresses and annual reports, and whether they in turn do or do not affect our schools and our teachers, is a legitimate subject of serious study. I would ask some of our educators to be less intemperate in their answers and more analytical. It concerns us all very vitally.

WILLIAM FRANKLIN SANDS.

MR. MOLANPHY'S QUESTION

New York, N. Y.

TO the Editor:—In your issue of October 21, Mr. William Franklin Sands comes to the defense of Mr. Molanphy. He suggests that the gist of Mr. Molanphy's remarks is contained in the question—"Are Catholic American schools today as good as they should be, giving fullest credit for their achievement in solving particular problems in the past fifty years?" Mr. Sands goes on—"This is an eminently proper question for any Catholic to ask. I cannot see that he should need the special credentials which some of his correspondents seem to demand."

Now, if Mr. Molanphy were merely asking this question—an eminently proper one to be sure—we could not find fault with him. But the trouble lies in the fact that Mr. Molanphy answers the question before he asks it. He makes charges against the Catholic colleges which have no rational basis of truth. It would have been far better if Mr. Molanphy had merely asked the question as stated by Mr. Sands, and let others answer and discuss it who have a better knowledge of the subject and a keener intellect for reasoning than that displayed by Mr. Molanphy.

FRANCIS SUMMERVILLE MCGUIRE.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE LITURGICAL MOVEMENT

St. Paul, Minn.

TO the Editor:—Permit me to commend the earnest plea for a deeper sense of Catholic solidarity and communal piety which you have urged in recent issues of The Commonweal. Undoubtedly there is something amiss in the present quality of Catholic spirituality. The archbishop whom you quote as finding fault with "individualism" in Eucharistic devotion has called attention to a shortcoming that is general. Our devotional life, and hence our whole mentality as Catholics, is individualistic, and the chief reason for this is to be found in an examination of our prayer-books. The individualistic character of modern prayer literature cannot fail to impress itself upon our life and to dim our social vision. But the official liturgical prayers of the Church, which we do not use, or which we use so privately and mechanically as not to count, are filled through and through with that very spirit for which you are so justly pleading. We have lost that sense of Christian brotherhood and of the kingdom of God on earth which the liturgy teaches.

The committee which has been formed "to study the causes of Catholic apathy" will not find any cause more deep-seated and far-reaching than this fundamental one which I here suggest, namely—the neglect of the liturgy, the expression of the common mind and heart of the Ecclesia Dei. And no remedy for the apathy which you deplore is more worthy of study than is the present liturgical movement in all the Catholic parts of Europe (a subject not overlooked at the Catholic Educational Convention). The published reports of the liturgical congresses of Vienna and Malines of 1924 are a splendid showing of the strength which the movement has reached in Austria and Germany and Belgium, and are a distinct challenge to the Catholics of the United States. We cannot plead in excuse that "the Church is young in America," for the liturgical movement is precisely a return to the days when the Church was young everywhere.

Those who have a friendly feeling for Mr. Cram's theory of rhythm in history, and who are interested in his prediction of the end of "modernism," will be inclined to ponder the statement of the significance of the liturgical movement made by one of its European contributors—"It is not merely a matter of new ways and means for the winning back to the Church of an age that is being lost to Christian sway; it is in its deepest meaning a mighty wave of resurgent spiritual life—it is a revolution in world history which those who can read the signs of the times recognize as the approaching end of modernism and the beginning of a new era."

(Rev.) William Busch.

BOOKS ON THE OXFORD MOVEMENT

Cleveland, Ohio.

TO the Editor:—May I suggest the addition of the following titles to the excellent list of books on the Oxford Movement, contained in your issue of October 7? The Catholic Encyclopedia: The Oxford Movement, by William Barry; John Henry Newman, by William Barry; Cambridge History of English Literature, Volume XII: The Oxford Movement, by Venerable W. H. Hutton.

Besides being readily accessible, the above have the advantage of affording brief, interesting, and reliable accounts of the movement, its beginnings, its progress, the principal characters involved, etc. Dean Church's work, The Oxford Movement, which you mention, is indispensable to students; a fuller and perhaps more objective treatment of the subject is to be found in Thureau-Dangin's volumes, which you appear to regard as existing only in the original French edition. Readers of The Commonweal may be glad to know that a splendid English translation of this work, by Wilfrid Wilberforce, has been published by E. P. Dutton and Company, under the title The English Catholic Revival in the Nineteenth Century. This work, to which even Wilfrid Ward evidently owes a great deal, deserves the high praise you have heaped upon it; it is admittedly one of the very best historical studies produced in the last half of the nineteenth century. In addition to the Apologia—a reprint of the original editions of which (edited by Wilfrid Ward, and containing both Newman's and Kingley's pamphlets—the whole complete in one volume) has appeared from the Oxford University Press. Persons desirous of getting a first-hand knowledge of the movement will do well to consult Newman's Via Media, his Lectures on Anglican Difficulties, and especially his Letters and Correspondence. Of second-rate sources, Mr. Richard H. Hutton's Cardinal Newman is certainly one of the most important.

Raymond J. Gray, S.J.

BOOKS ON SOCIOLOGY

New York, N. Y.

TO the Editor:—I have just had the opportunity of seeing your issue of October 14; and I wonder if I might, without presumption, add to the excellent bibliography on sociology you have published there? I am a little surprised to find absent the works of Frédéric Le Play, the great French sociologist, whose work was carried on in France by Demolins and De Tourville, and in Great Britain by Patrick Geddes, Victor Branford, Alexander Farquharson, and others. Le Play's Les Travailleurs Européens is a monumental work, insufficiently appreciated by American sociologists: his formula of "place, work, and family," elaborated by Professor Geddes into "place, work, and folk," is the only one which comprehends all the natural elements that enter into human society. The various "schools" of sociology are only attempts to overemphasize one aspect or another of this whole. The Edinburgh school of sociologists has united the two main traditions of scientific sociology, those of Comte and Le Play, and has applied them in various contemporary situations. I would cite only: Patrick Geddes's Town Planning in Indore, or his Fundamentals of Sociology in Relation to Economics; or Geddes and Branford's The Coming Polity, and Our Social Inheritance; or Victor Branford's Science and Sanctity. All these books are much closer to the Catholic point of view than most of those cited; and some of them were reviewed with great sympathy by Canon Barry in England. These books, as well as Mr. Victor Branford's scholarly Papers for the Present, can be obtained through Le Play House, 65 Belgrave Road, London, S. W. 1.

Lewis Mumford.

(The Editors, while gratified by the interest in Catholic colleges aroused by C. Molanphy's letter on the subject published in The Commonweal of September 23, regret that exigencies of space have neither permitted them to publish all the communications that have been written in reply, nor, in the case of those published, to print all in their entirety.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE PLAY

By R. DANA SKINNER

The Glass Slipper

FERENC MOLNAR has done an extraordinary thing. He has created one character of amazing beauty and poignancy, and tried to hide the fact by a curtain of cheap twaddle. There are incidental passages in The Glass Slipper as vulgar, as trite and as cynically affected as anything yet imported from the Hungarian stage. (Can one possibly be more explicit?) Yet in his treatment of the two main characters—the little boarding house drudge with the soul of an elfin poet, and the middle-aged carpenter whom her fancy transmutes into a hero—Mr. Molnar has spoken with a tenderness, an understanding and a delicate and veiled symbolism that not only quicken the heart but cleanse the crust of the spirit.

For the most part, these are sordid and hardened people with whom Molnar deals, and he pays them the unnecessary tribute of too much pseudo-clever treatment, at times ironical, nearly always satirical, and again simply gross. He is like an orchestral leader with an over-fondness for his drums and brasses. What should be restrained background becomes blatant foreground—or, if you prefer, what should be an insistent, perverse but subdued accompaniment, ends by nearly drowning out the melody. Molnar, the cheap showman, has tried to efface Molnar, the tender poet. The result is a play one cannot recommend, in which is embedded a theme and a portrait of such beauty as to demand rare praise.

The Theatre Guild has assigned to Miss June Walker the part of little Irma Szabo, the orphan drudge in a Budapest boarding house reeking with degradation. Those who saw Miss Walker in the Guild's production of Processional last year will not be surprised to learn that she has created from the lines of Molnar a portrait of astonishing honesty, elusiveness and tender beauty—the child turned woman, whose soul rebels so heroically against the miserable realities of her life that she creates a poetic reality of her own, an imaginative life in which she moves and breathes and has her being—a girl who saves her pennies to take a gallery seat weekly at the theatre to revel in the creations of that dramatist "with the common first name of Shakespeare and the beautiful family name of Repertory"—who loves the blue light of the moon—whose fierce passion for beauty and goodness sublimates the least detail of her drab and sordid life.

Not an easy part to play before prosaic audiences—not easy lines to save from ridicule—not a truth easy to translate in gesture, in voice, in futile pathetic movement, in a sudden awakening of mature instinct and fierce rebellion—not easy—but June Walker has done it. She has refused to let her soaring melody be dimmed by the kettledrums—she has made it the triumphant song of a little pilgrim, crude in expression, sublime in instinct.

And Lee Baker as the middle-aged carpenter—a failure, a weakling, but also with an ever-increasing rebellion in his soul—has created the full complement of Miss Walker's Irma. Far beneath his wavering outer mass, beneath his surface brutality, lies a spirit like her own, slow to be aroused, slow to summon its own strength, but full of the rumor of beauty and a stronger will. When Irma falters, Lajos finds himself. These two incongruous spirits meet at last, freeing each other of their ignoble chains. This is the theme and these are the characters that should have made The Glass Slipper a great play. Mr. Molnar has sinned greatly against his own art in engulfing them with maudlin trash.

Craig's Wife

GEORGE KELLY, the author of The Show-Off, has turned his attention from group portraiture to that of a selfish woman. His new play, Craig's Wife, is an honest, at times a brilliant thrust at the woman whose marriage instinct is limited to the security which it gives her life and to the visible property which is the symbol of that security. It is not, unfortunately, one of those plays which, given its characters, seems to work out its own conclusion. The author steps too frequently before the footlights, in the person of one or another of his characters, to explain what is happening or about to happen. This effect comes more from faulty construction than from the necessities of the story. It might have been avoided.

You have here a wife who is determined to feather her own nest. She sets about it by various subtle means—by being cold or disagreeable to Walter Craig's old friends, by gaining complete dominion over his every action, by making her house a domestic god, perfect in every surface detail, never to be defiled by cigarette ashes, misplaced ornaments, or even by flowers "because the petals fall all over the rugs." One gathers she has reacted from a mother who always gave into others and suffered for her weakness. If the delight or derision with which the audience greets each new evidence of Mrs. Craig's implacable character be any criterion, this country of ours must be overridden with such women. You can almost hear them breathing "just like Mrs. So-and-so." The awakening and final revolt of Walter Craig become a source of popular joy. There can be little doubt that Mr. Kelly strikes near home—in fact, just next door! (There may even be some honest enough to accept the tale the mirror tells!)

Chrystal Herne has given a minutely perfect portrayal of Mrs. Craig—the suave manner, the icy loftiness, the metallic obstinacy, the fluttering meticulousness, the piercing sarcasm. It is altogether an admirable piece of acting. Charles Trowbridge is equally effective as the husband, and Josephine Hull makes the rôle of a sentimental, middle-aged, flower-loving and neighborly widow memorable. Acting, direction, and the broad lines of characterization combine to make this an exceptional play.

But its one great defect rankles none the less. There is no real suspense. The author gives a complete outline of Mrs. Craig's character, in the first act. Nothing is left to development or later discovery. And to make the points clearer, Mrs. Craig is made far too conscious of what she is doing. If she knew half as much about the hidden springs of her selfish actions as the author would indicate, she could not live in the same house with herself for one day. The worst of characters nearly always discovers an imaginary excuse for gross selfishness. Mrs. Craig calls herself a spade—which is hardly credible. Of course she is admittedly digging for her own ends—but even the blackest spade would probably call itself a garden implement. The Show-Off had no such structural weakness. Its hero was serenely unconscious of his own bombast. For that reason it was a better play. But the theme of Craig's

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Wife is deeper, nearer the core of real human difficulties. That is why its inherent interest surmounts even obvious defects. It does, however, leave you with one curious question. Why does Walter Craig meet his problem by not meeting it? He simply withdraws from the house. Is this a real surging of manhood—or just an escape. To me, it had the aspect of an unfinished play—or if not, then one with a very futile last gesture. (Note: Why not a revival of The Taming of the Shrew?)

A Man's Man

THE Stagers, with Edward Goodman directing, have launched their season with the first full length play of a new author, Patrick Kearney. A Man's Man tells with caustic realism and fine sympathy of the futile ambitions, the depressing handicaps, the childish credulity, and the tragic mistakes of that generation which has lost the sturdy character of its day-laboring parents but is still unequipped for "the great rise" of American life. Some of Mr. Kearney's realism is dramatic and serves an honest purpose. Some of it shows poor judgment. There is no excuse for his adoption of the current blasphemy fad. A more mature artist—surely Mr. Kearney himself a few years from now—would find ample power in the theme itself without tawdry ornamentation. But in the last act, you find something very fine indeed—a quality of forgiveness, mutual and self-understanding, and a humble willingness to begin all over again; things which shower a light of hope into this dim, distressing atmosphere. Dwight Frye and Josephine Hutchinson, as the young couple about whom the action centres, contribute rich feeling and admirable restraint. This is Miss Hutchinson's first important appearance in New York. She has a self-effacing sincerity which will carry her far.

In Selecting Your Plays

(The following list includes all plays reviewed in The Commonweal—favorably or otherwise—which are still playing in New York.)

Accused—A fine Belasco cast, headed by E. H. Sothern, in an absorbing play of Brieux's.
Applesauce—Amusing characterization in a comedy of small-town life.
Arms and the Man—Splendidly acted revival of Shaw's pleasantest comedy.
Hamlet—A new and superb interpretation by Walter Hampden in the heroic mood.
Hay Fever—A mildly stimulating comedy of character without plot.
Is Zat So?—The best character comedy of the year, hung on a poor plot.
Outside Looking In—The hobo empire at its best and worst—marred by wholly unnecessary blasphemy.
Stolen Fruit—In which Ann Harding achieves greatness and lifts a good play to distinction.
The Butter and Egg Man—Mostly good comedy spoiled by occasional offensively bad taste.
The Gorilla—The best spoofing of mystery plays in many a day.
The Green Hat—Mr. Arlen's weak-willed heroine obscured by the glamor of Katherine Cornell's all-too-good acting.
The Pelican—Well acted, well constructed, play on a thin and unpersuasive motive.
The Poor Nut—One good hippodrome scene and little else.
The Vortex—Starts anywhere and ends nowhere, but has good theatrical quality in two scenes.
These Charming People—Cyril Maude and Edna Best tiptoeing on Arlen débris.
They Knew What They Wanted—Sin, punishment and forgiveness in swift and powerful sequence. Too much box-office blasphemy.
White Cargo—Only if you like to be harrowed to no purpose.

BOOKS

BOOKS ON ENGLAND'S SECOND SPRING

"NO LONGER the Catholic Church in the country; nay, no longer I may say, a Catholic community—but a few adherents of the old religion, moving silently and sorrowfully about, as memorials of what had been. 'The Roman Catholics'—not a sect, not even an interest as men conceived of it"—and so on in those marvelous passages of English which Newman left us in his sermon, The Second Spring. Well might the question be asked which is inscribed around a view of Oxford hanging in the room in the Birmingham Oratory, where, in days gone by, the Cardinal (not then a Cardinal) used to see visitors—"Fili hominis, putasne vivent ossa ista?" And yet in spite of everything, when all seemed hopeless it was as if the word of the Lord came as in the prophecy—"A quatour ventis veni, spiritus, et insuffla super interfectos istos et reviviscant."

From the four winds of the earth in very truth, for there were first the French exiled priests and religious orders at the time of the French Revolution; then the Irish who fled from famine and fever; then, most unexpected, the stream from Oxford. The spirit breathed and the bones began to be reclothed with flesh, until today the fair face of Catholicity shines once more in England. Surely an interesting tale and one worthy of study by the historian, and by those not professional historians yet interested in the great movements of thought.

The conscientious reader who desires to prepare a suitable historical background and who has plenty of time, should certainly read first of all, Cardinal Gasquet's Henry VIII and the English Monasteries (London: Nimmo. 1899) and his Eve of the Reformation (London: Nimmo. 1900). Thus he will understand and appreciate the next book which he should endeavor to secure—Modern British Martyrology, in which is incorporated that great work, Challoner's Memoirs of Missionary Priests. There have been various reprints, but the judicious purchaser should endeavor to secure a copy of the edition published by Keating, Brown and Company in the early part of the last century, because of the quaint woodcuts with which it is adorned. This book deals with the Catholic martyrs and confessors from the time of Henry VIII to the last under Charles II, Fathers Wall and Kemble, martyred on the same day, one near Worcester, the other near Hereford as a result of the machinations of that choice scoundrel, Titus Oates. Wall prophesied, and truly, that he would be the last to suffer death for the Catholic faith in England, and Kemble immortalized himself with the populace in a curious way. An old man of eighty odd years, he was, in accordance with the barbarous custom of the time, being dragged on a hurdle some three miles out of Hereford to be executed. Some good Christian asked if he could do anything for the old man, who replied that he would like a pipe of tobacco which was at once provided for him, and after smoking it, he went to his death contentedly. In that county, the last pipe before friends part, is still called a "Kemble pipe," and up to recent years on the death anniversary of the martyr, the scattered Catholic men of the neighborhood used to collect round his grave and there in solemn silence smoke a pipe to his memory. These and similar heroes are described in this book.

The Life and Times of Bishop Challoner, by Canon Burton (London: Longmans. 1909) is a most admirable account of a truly great man who lived through the worst days, including the Gordon Riots; the man to whom we owe the original

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Garden of the Soul—so unlike the modern work of that name—and the notes in our Catholic English Bibles. The Life of the Right Reverend John Milner, by Provost Husenbeth (Dublin: Duffy. 1862) without any doubt the dullest book that ever was written about a great man whose life simply palpitated with moments of interest, should next be read. At present, it is the only one on Milner who was the man who saved England from the veto, acting as the agent of the Irish hierarchy and in the teeth of his own pusillanimous countrymen, lay and cleric. Milner should be studied in his own works.

Of course the most important of these is The End of Controversy, a work which must have converted thousands as it did a friend of the writer—then a mate on a sailing ship, uninterested in religion, who, having fallen off a yard and broken his leg was condemned to his bunk for weeks. Repining at his dullness, he ordered the steward to bring any book on board except the Sailing Directions. The End of Controversy emerged as the only other printed thing, with the result that at Hong Kong, the ship's destination, the mate recovered in body, made for the first Catholic presbytery and did not leave it until he had been reconciled to the Church, of which he remained a most faithful son for the more than fifty years which he had still to live. If possible, it is best to secure the first edition of this book (Keating and Brown. 1818) in three volumes, if only for the sake of the plate of the tree of the Church with the rotten branches of heresy dropping off, designed by the great bishop himself. If further study is desired, there are his Letters to a Prebendary, a fine example of the cut and thrust controversy of the day; or his conflicts with Butler, a fellow Catholic, but unsound on the veto; or in quite another direction, his History of Winchester in which he shows himself to have been the morning star of the revival of Gothic architecture.

The period of Milner is covered in The Dawn of the Catholic Revival in England (1781-1803) by the late Bishop Bernard Ward (London: Longmans. 1909) and of course among others, that great character is dealt with—many have thought somewhat severely and even unjustly. It is to be remembered that Milner with the Irish hierarchy at his back were fighting a desperate battle against the English aristocracy and even the hierarchy, who were willing that the Church should be more or less enslaved so that the miserable ban of exclusion from social and political life imposed by the Penal Laws should be lifted. That great struggle was not one fought by rosewater methods. Milner could and did say harsh things and had the same said of him, and whatever may be urged against him in that direction, he saved the Church in England and in Ireland from chains—golden, perhaps, but chains none the less. Hence this book deals with a very stirring period leading up to Bernard Ward's The Eve of Catholic Emancipation, 1803-1829 (London: Longmans. 1911) in which again Milner is one of the great dominating characters, as indeed he must have been at any period during his active life. Overshadowing the bishop in the later periods is the huge figure—huge in every way—of Daniel O'Connell.

The Sequel to Catholic Emancipation, by Ward (London: Longmans. 1915) brings the story from 1830 to 1850, and thus to the threshold of the restoration of the hierarchy. That is fully described in The Life and Times of Cardinal Wiseman, by Wilfred Ward (London: Longmans. 1897). It was an Irishman who carried the flag of victory on the stricken field of emancipation, and it was an Irishman who had to bear the brunt of the conflict around what was called papal aggression —a conflict, it must be admitted, provoked very largely by his own flamboyant pastoral, Out of the Flaminian Gate. Wiseman could and did rouse the storm, but no other man living could have stilled it as he did by his subsequent marvelous manifesto, To the People of England, which appeared in the London Times. That time and the later period when the second spring had come, and the sermon from which quotation has been made had been preached, are easily to be followed in this book. In it also is the early history of the Oxford Movement with which Cardinal Wiseman was so closely associated from outside. That point joins another, a series of books concerning which has already been dealt with in these columns.

The New Age of Faith, by John Langdon-Davies. New York: The Viking Press. $2.50.

THOSE who are led by the title of Mr. John Langdon-Davies's, The New Age of Faith, to expect any cheering news concerning a return of the world in the direction of dogmas and restraints will speedily be disillusioned. It is true that the author, in his introduction, tells us, that "no other age has been so noticeably an age of faith as the twentieth century." But the "faith" which it is his business to notice and "purge" —the word is his own—is not the secure belief in tradition and inspiration which the religiously minded take pride in professing. It is rather a credulity in the panaceas and theories propounded by the schools of thought that have most busied themselves in uprooting the old beliefs, a sentiment of trustful confidence that the hiatus left in the human soul can be filled by what they have to offer.

Mr. Langdon-Davies's book is destructive and satiric rather than constructive in intention. Its author pricks the bubble reputation of a good many frauds and quacks, rattles the backcloth on which a good many sham perspectives have been painted, underlines the real motives that have rendered the theory of human perfectibility and progress, popular and credible in the past, and leaves the reader to make what he can out of his conviction that the new lamps are not giving much better light than the old.

All this sounds very desolating. But to the man or woman whose faith is anchored in convictions with which fashions of thought have little to do, The New Age of Faith proves rather an amusing "jeu d'esprit." Like many clever and thoughtful English authors of the younger school and of all shades of belief—like Father Ronald Knox, for example—Mr. Langdon-Davies cultivates the flippant method and sense of humor which is so deadly an offense to dullness and the "heavy thinker." But this should not prevent us from appreciating as it deserves the truth which his agreeably tonic bolus holds as its main ingredient. He is interested, as who is not, in the economic basis for so much popular religion, and realizes that prosperity has lain at the roots of much smug trust in providence. Hannah More, in 1801, telling the starving poor of Shipham that "scarcity has been permitted by an all-wise and gracious providence . . . to show the poor how immediately they are dependent on the rich," strikes us today as a rare figure of fun. But how many today, wholly without good Hannah's charity, salve a conscience that is no more enlightened with pseudo-scientific tags furnished them by racial and economic charlatans?

Among the former class, Mr. Langdon-Davies's bête noire is Lothrop Stoddard, whom he includes with others less prominent today in a chapter entitled The Race Fiends. Mr. Stoddard's cropper over the late war receives attention. "Nineteen

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

hundred and sixteen found him in Boston wringing his hands and despairing for the future of humanity: for were not the Nordics the noblest race of human beings, and were not the Germans being wiped off the face of the earth? . . . Then America entered the war, and as Mr. Stoddard's science was based on nothing better than emotionalism, it is not surprising to see it shift some of the premises which did not fit in with the new order."

That man, under the impulse of unsound generalizations, is tampering with the very "laws" he has laid down, is the theme of the author of The New Age of Faith. "All hands to the environment," is a slogan that would not unfairly sum up his conclusions. "There is only one chance of avoiding the supreme danger to the human race . . . namely, the danger of not being able to conquer the difficulties of the environment." Science or what has passed for it, he sees clearly, does not receive the same respect in a hard pressed age that was accorded it when there was not the same urgent call upon its saving formulas for proof that they could save. There is considerable insight in his perception that America, by reason of its very prosperity, will be the last country in the civilized world to shed this facile reverence.

Religion counts for little in Mr. Langdon-Davies's scheme. But his book is well worth reading, if only for its pitiless exposure of so many evolutionary fallacies.

HENRY LONGAN STUART.

The Phantom Public, by Walter Lippmann. New York: Harcourt, Brace and Company. $2.00.

THE initial reaction of the reader to this new book by the New York World's writer of editorials is likely to combine irritation with perplexity. It is not so much a question of the conclusions at which Mr. Lippmann arrives, as of the conclusions to which he does not arrive. In short, he leaves you with a punctured political ideal, and without a tangible substitute. The book attacks the democratic assumption of an authoritative, active and executive public opinion by the simple expedient of negation.

"An ideal should express the true possibilities of its subject. When it does not, it perverts the true possibilities. The ideal of the omnicompetent, sovereign citizen is, in my opinion, such a false ideal. It is unattainable. The pursuit of it is misleading. The failure to achieve it has produced the current disenchantment." That such disenchantment exists seems obvious to Mr. Lippmann. He finds that the increase in the eligible vote is matched by a decrease in the percentage of citizens actually voting; that current ideas of electoral reform are all based upon the fallacious conviction that you can bring home to the individual a deeper sense of civic responsibility by increasing the size and importance of the ballot.

The deductions drawn by our author may be summarized, a little swiftly and crudely perhaps, as follows: "it would seem better to say that government consists of a body of officials, some elected, some appointed, who handle . . . problems which come to public opinion spasmodically;" "where particular problems arise, the ideal is a settlement by the particular interests involved;" "in an absolutely static society there would be no problems. A problem is the result of change;" "only when somebody objects does the public know there is a problem; when nobody any longer objects there is a solution. For the public, then, any rule is right which is agreeable to all concerned. It follows that the public interest in a problem is limited to this: that there shall be rules, which means that the rules which prevail shall be enforced, and that the unenforceable rules shall be changed according to a settled rule;" "to support the Ins when things are going well; to support the Outs when they seem to be going badly, this, in spite of what has been said about tweedledum and tweedledee, is the essence of popular government;" "executive action is not for the public. The public acts only by aligning itself as the partisan of some one in a position to act executively;" "Democracy has never developed an education for the public. It has, in fact, aimed not at making good citizens but at making a mass of amateur executives;" "I have attacked certain of the confusions (in the theory of democracy) with no conviction except that a false philosophy tends to stereotype thought against the lessons of experience. I do not know what the lessons will be when we have learned to think of public opinion as it is, and not as the fictitious power we have assumed it to be."

This alignment of assertions will, I believe, be acceptable to most people who have had opportunity to observe the trend of American life. We recall with something very like a smile the enthusiasm of the elder Bourget who, witnessing the horrors of the Commune, said, "Ah! when these poor fellows once get universal suffrage, it will be a different world." It is high time to take a stand against that profligacy of education which undertakes to drill youth in the complexities of government, hoping thus to make good citizens. But the conclusions to which Mr. Lippmann's dicta might conceivably lead are interesting to speculate upon. If he would reincorporate the representative principle into American life, he must face the fact that that principle was itself an historically inevitable compromise between monarchy and democracy. Can the compromise be maintained in practice? It seems that Mr. Lippmann's premises have much in common with those of Charles Maurras. The point is worth making to show that the disestablishment of the democratic ideal would mean fighting over the ground covered during 100 years of political life.

Mr. Lippmann is at some pains to explain away the moral aspects of social action. For him, communal good and evil are relative: "An opinion of the right and wrong, the good and the bad, the pleasant and the unpleasant, is dated, is localized, is relative." Without attempting any discussion of an assumption so headstrong, we may observe that the American program of democracy has been primarily an endeavor to voice the public feeling on issues of moral importance. The average citizen has cared very little about the methods of government or the organization of executive power. He has been roused to keen interest only when some question of right or wrong appeared. Whatever may have been the stand taken by officials, the American people entered the Civil War because they disagreed about the good and evil of slavery; the Spanish war because they believed in the liberty of Cuba and abhorred the sinking of the Maine; the world war because the Lusitania was sunk and because the Germans were supposed to be eating little Belgians. And it is likely that the average American clings to his vote fundamentally because he treasures the power of expressing a moral verdict upon occasion. The great debate here is therefore going to be a debate about morals, not government; and in the end the weal of the republic will be decided by whoever can direct the American standards of right and wrong. But as that struggle progresses, there must come many an opportunity to recognize the value of the political criticism which Mr. Lippmann has courageously and tellingly codified.

GEORGE N. SHUSTER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

One Macmillan Book a Week

MAN

By MARTIN J. SCOTT, S.J.

"The reader finds himself halfway through the book before he realizes it, led on by the engaging and forceful style, with its simple and unanswerable reasoning, its wealth of illustration and epigram, its old truths presented so strikingly as to seem new intellectual treasures now apprehended for the first time."—*The Catholic World.*

Reprint at reduced price, ***$1.00.***

At your book store or from

THE MACMILLAN COMPANY

60 Fifth Avenue **New York, N. Y.**

Atlanta Boston Chicago Dallas San Francisco

Bill Was Ill

Continually....
Headaches, moroseness....
Nervous irritability....
Tortured him....
Doc said....
"It's your feet....
Your shoes afflict....
Certain sensitive nerves....
Prescription:....
PEDIFORME SHOES....
They're perfect foot forms"...
Bill got them....
He is WELL....

His story....
That of thousands....
Folks once plagued with....
Corns, bunions, fallen arches....
Ailments caused by feet....
Now bless....
And dress....
Stylishly, comfortably, correctly....
In PEDIFORME SHOES....
New Style Book K....
On request....

THE PEDIFORME SHOE CO.

36 West 36th Street **322 Livingston Street**
New York **Brooklyn, N. Y.**

READ THIS CAPTIVATING NARRATIVE!

You will be fascinated by its picturesque simplicity.

BROTHER ANDRÉ

By WILLIAM H. GREGORY

A New York Newspaper Man's Impressions of St. Joseph's Oratory, Mount Royal, Montreal

PRICE, $1.00—POSTPAID, $1.10

On sale at all Catholic Book Stores or direct from

WILLIAM J. HIRTEN CO., Inc.

25 Barclay Street **New York, N. Y.**

THE CATHOLIC ART REVIEW

An illustrated critical review covering all that is best in Catholic art of the past and the present.

ARCHITECTURE—PAINTING, SCULPTURE AND DECORATIVE ART —LITURGICAL ART—MUSIC—POETRY—THEATRE

Published every two months

THE CATHOLIC ART REVIEW

13 Maple Street **London, W. 1, England**

Price: $3.00 *per annum, post free*

BRIEFER MENTION

Santa Claudia, a Religious Drama; by Marshall N. Goold. Boston: The Pilgrim Press.

THE development and widespread use of inexpert and badly written so-called religious plays has sadly lowered the standards of the sacred drama. To clergy and laity there is evident a crying need for material of dignity, dramatic and artistic value, worthy of the approval and prestige that these dramas ask of the Church. "As a result the Drama League of America in 1919 set itself the task of stimulating an interest in the writing of worthy dramas and a religious drama contest was inaugurated resulting in some two hundred and eighty-five plays. Saint Claudia, by Marshall N. Goold, was awarded the first prize in the Drama League contest of 1924, and it had its first production by the Pilgrim Players of Evanston, Illinois, in the First Congregational church." Claudia Procula is said to have been a Roman lady, married to Pontius Pilate. In her last years she became a Christian, according to Origen, and eventually dying as a martyr to her faith, was canonized by the Greek Church as Saint Claudia. The text of the drama, in excellent blank verse, follows closely on the Evangelists, and would offer a worthy model to the producers of our Passion Plays and other parish dramatic authorities for the coming Lenten performances in our church halls.

The Adventures of Pinocchio, by C. Collodi. New York: The Macmillan Company. $5.00.

A VERY fine edition of this Italian classic of childhood has appeared under the imprint of The Macmillan Company of New York. It is richly illustrated with drawings of very quaint and appropriate character by Attilio Mussino, many of the pictures being in color and very amusing. The peculiar fantasy that has made Pinocchio so long a favorite in the nursery is well preserved in the sympathetic rendering from the Italian edition, by Carol Della Chiesa. The adventures and antics of Pinocchio, the wooden puppet, will take a firm hold upon the nurse-librarians and their little readers for a long time to come.

Ohio Valley Verse, Second Series. Cincinnati: Ohio Valley Poetry Society.

POETRY, it seems, survives the assaults of the comic man and the business instinct of many Americans. In Cincinnati there flourishes a hardy band of lyric writers, who, nothing daunted by the material century or the reports of the stock market, produce annually a little anthology that breathes the spirit of culture and refinement of their state. The volume for 1925 contains charming pieces by John Williams Bortherton, Adelia Brownell, Gilbert Kenton and John and Dorothy Bunker.

CONTRIBUTORS

REVEREND RONALD KNOX, an English writer, is the author of Some Loose Stones, A Spiritual Aeneid and Memories of the Future.

ERNEST SUTHERLAND BATES is a contributor of literary criticism and articles to the magazines, and was formerly on the teaching staffs of Oberlin, Columbia, the University of Arizona and the University of Oregon.

MARK O. SHRIVER is a lawyer and writer on economics and politics.

REVEREND ROBERT F. KEEGAN is secretary for charities to His Eminence, Cardinal Hayes.

REVEREND HENRY PINARD DE LA BOULLAYE, S.J., is a professor of theology residing in Enghien, Belgium.

CLINTON SCOLLARD is the author of Songs of Sunrise Lands, The Lyric Bough, and From the Lips of the Sea.

MARY DIXON THAYER, author of Songs of Youth, is a contributor of poetry and fiction to current magazines.

EUGENE C. DOLSON is a poet and contributor to American publications.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE QUIET CORNER

I counsel thee, shut not thy heart nor thy library.—C. Lamb.

The Doctor was clearly upset. Tittivillus registered the presence of an unwelcome spirit in the Library by nervously emptying the ash-trays and arranging the dusty umbrellas in a most unnatural decorum in their stands. Miss Anonymoncule's telephone rang often, and her conversations with the printer and other social acquaintances were longer than usual. Doctor Angelicus nervously wrote "no" over the manuscripts of the poets; nobody seemed happy, nor even complacent. The Editor's door banged open and banged shut with arriving and departing visitors as the trains came in or departed from the railroads downstairs.

At last Doctor Angelicus blurted out—"It is as I feared. My friend Homunculus is lost," said he to Hereticus, who dropped in after lunching in Greenwich Village with several publishers and best-sellers.

"I have long feared it, but Cyril B. Egan has now sent me the poor fellow's diary, found on his bath-room mat, the morning, the terrible morning after. I that have warned Homunculus so often—what am I to do on the Friday fish-nights at Hamilcar's?—my white wine will taste bitter indeed in my loneliness, now he has gone to his fathers. His fathers? But read—it is a diary of terror, Hereticus. Read it aloud!" And Doctor Angelicus relaxing in the easy chair lighted his Abou-Bekr cigarette in its long pheresli pencil and closed his eyes in melancholy fashion, as Hereticus began—

"'Man:—Rose early at 482 A. D. About high noon, 502, married Tessie. 503, quarreled with Tessie. Quarreled with Tessie again, 504, 505, 506, 507, 508, etc. . . . It is now 510 A. D. To rid myself of Tessie, I think I shall cut my throat. To make assurance doubly sure, I think I shall cut Tessie's, too. Good Lord, what a woman!

"'Cat:—Took on first feline life 511 A. D. Met beautiful angora 518. Married beautiful angora 519. Discovered her to be Tessie, 520, upon our first quarrel. Scratched and spatted 521, 522, 523, 524, 525, 526 . . . Gracious, what a cat! 529.—In despair lapped up one plate of cyanide and eight saucersful of carbolic acid. That ought to finish my eight other chances of meeting Tessie again. Hope I shall have better luck as an

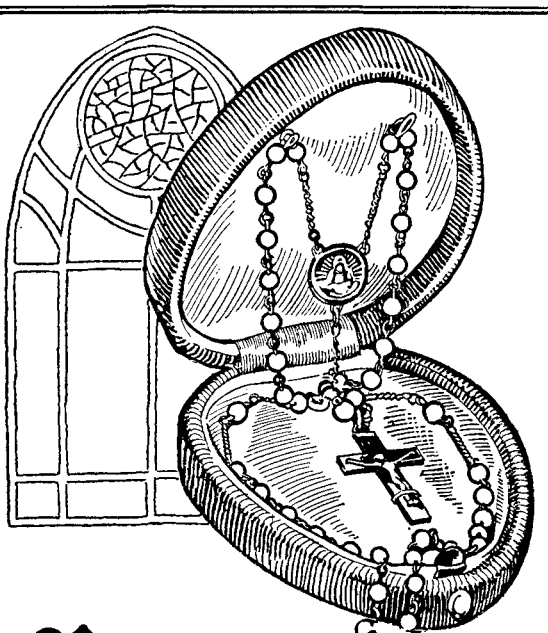
"'Elephant:—Born 530 A. D. Existed until 570, when I fell in love with a lovely lady elephant. Married lovely lady elephant, 573. Sacred White One of Siam! Tessie again! She died of grief, so she told me, immediately she had poisoned her nine catty selves. Quarreled, Tess and I, 574, 575, 576, 577, 578, 579, etc. Still going it. I have just sent for a mess of poisoned peanuts. Tessie is sleeping by my side; but she continues batting out against me in her sleep—blast 'er eyes—Ah, here come the goobers of calamity! I shall eat, two, three, four, five thousand of them; then stagger down to the seaside, and pray upon bended knees that the gods make me a denizen of the briny deep. Sleep on, testy Tessie: may your years as an elephant be multiplied tenfold and raised to the nth power!

"'Whale:—Became whale 600 A. D., hurray! Tessie despises water. 700 A. D.—Met the loveliest whaless! 800 A. D.—Married the loveliest whaless. 801 A. D.—Whale wife showing awful temper. Slings bell-buoy at head. Can it be—815 A. D.—Great Heavens, it *is* Tessie! The perfect and continuous contradictory of me in every respect, only the soul of Tessie could inform this cantankerous Leviathanna, rot 'er

Memorial Stained Glass Windows
FRANZ MAYER OF MUNICH, Inc.
Joseph P. Kelly, *President*
1220-1222 Woolworth Building, New York
Telephone Whitehall 3631

PIUS X SCHOOL OF LITURGICAL MUSIC
COLLEGE OF THE SACRED HEART
133rd St. and Convent Ave., New York City
Autumn and Winter Sessions 1925-1926
NORMAL COURSES IN
Music I, II, III, and IV Gregorian Chant
Classes in Choir Directing, Violin, Organ and Harmony
For calendar and further information, address The Secretary,
Pius X School

The Only Perfect Substitute for Stained Glass, and at a Fractional Cost is
"GLACIER" Window Decoration
Send for Booklet No. 5 with reproductions of a large number of designs and figures in colors.
WM. B. QUAILE, *Importer for United States*
405 Lexington Avenue, at 42nd Street New York



Rosaries
WITH
La Tausca Pearls
Expressing the Spirit of Devotion in its Loveliest Form
Free Booklet
at jewellers or ecclesiastical dealers. Ask for yours or write
KARPELES COMPANY · PROVIDENCE R.I.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

URSULINE ACADEMY
Grand Concourse (East 165th Street), New York City
PRIVATE SCHOOL FOR GIRLS
Resident and Day Pupils
Boys admitted to the Elementary Departments
Chartered by the University of the State of New York

Carlton J. H. Hayes, Ph.D., LL.D.
Professor of History at Columbia University
Will deliver a course of five lectures in
THE COMMUNITY AUDITORIUM
Park Avenue and 34th Street, New York City.
Thursday Evenings at 8:15
on
NATIONALISM
"The most important problem confronting the world today"
Oct. 22—The Propaganda of Nationalism
Oct. 29—Nationalism as a Religion
Nov. 5—Nationalism and International War
Nov. 12—Nationalism and Domestic Intolerance
Nov. 19—Nationalism,—Curse or Blessing?
Course Tickets, $3.50—Single Admission, 75 cents at the door

ELEVATORS
ELECTRIC PUSH BUTTON
EVEN A CHILD CAN OPERATE THEM WITH ABSOLUTE SAFETY
BURWAK ELEVATOR CO. 216 FULTON ST. NEW YORK CITY

Phone Walker 8160 Cable "Bernastat"
BERNARDINI STATUARY COMPANY
INC.
Established 1849
ECCLESIASTICAL SCULPTORS AND DESIGNERS
STATUARY - ALTARS - STATIONS - FONTS
CEMENT
COMPOSITION
MARBLE
Studios
55 BARCLAY STREET
NEW YORK

PRINTING SERVICE
Our working force is composed of trained men, selected because of their ability and willingness to make extreme efforts to satisfy our customers.
This feature of our organization accounts to a large extent for the long list of representative concerns that have continued to send us their printing orders for many years.
May we estimate on your printing?
Catalogs, Magazines, Books, Commercial Printing
BURR PRINTING HOUSE
Cor. Frankfort and Jacob Streets, New York City

hypocritical blubber!—I think I shall dash my brains out on yonder rocks.

" 'Flea:—April 1, 815.—It is pleasant to be a flea. All this morning after being born into my new life, I meditated piously. First in thanksgiving for having been so far removed from the animal queendom of Tessie, the whaless, I resolved never to play the pest to anyone in all my life, but instead to become a kind of monastic flea, a sort of insect ascetic spending his time in the contemplation of the Why, the Whatness and the Wherefore. The first question I proposed to myself was this—Why of all males, must I mate myself to Tessie—of all females—in each plane of my existence? April 2.—Ha—I have the answer! It is the reverse of the theory propounded by Plato: In the beginning, all people were singles—self-sufficient but atrabilious singles. From each of these singles, the friction sparks of discord and the black bile of melancholy emanated almost continuously. But the gods, thinking to separate the elements which provoked the friction and brewed the bile, cleaved each of these creatures in two; and ever since the two complementary halves have gone wandering about in space, never resting until they have met up one with the other. The physical attraction of one to the other is irresistible; the psychic friction, once contact is established, is inevit . . . Ah there, my size! ('Pon my word, who can she be—this most comely and seductive flea-flapper who preens herself on the back of yon aristocratic pomeranian?) Ah there! April 3.—I am married. What flea could be happier than I? April 4.—Still married. What flea could be more melancholy than I? Tessie? Yes, Tessie, with me again. She choked on a six-foot seaman shortly after my whalish demise; and with a woman's intuition followed me into fleadom. As a whale, Tessie was bad enough; but as a flea—O, dear me! April 5, 6, 7, 8, 9, 10.—Quarreled. April 11, 12, 13, 14, 15.—Leading cat and dog life. April 16.—Flew headfirst into the insect powder, praying the gods to deliver me from this deadliest female of all the species by reducing me to the plane of mere protoplasm . . .

" 'Amoeba:—April 16, 816 A. D.—Anniversary of my birth into amoebadom. Have found intellectual life rather boggy; only had half a thought in the past year. April 1, 817.—Still there is consolation: Amoebas have no mates! April 1, 818.—Amoebas have no mates. O, dear! No matter how long they live, they can never marry. No matter into how many little parts they break, not even one of these little parts can ever take a wife. Goodness me!—A thousand years from now the little part of an amoeba that still is me, will be alone in the world. A thousand years without a mate! A thousand years without a Tessie! O my gosh! O my Tessie!! Where—in what plane of existence—are you? Tessie! Tessie! Come, be an amoeba! Come be my protoplasmic bride! Tessie!

But amoebas have no voices . . .
And again they can have no mates . . .
Never! Never! Not ever!
. . .
Not even hardly ever—' "

Doctor Angelicus was in tears—"You see, Hereticus. You feel the sting of the evolutionist. Oh, to remain a man, a human being—even to the end—articulate!"

—THE LIBRARIAN.

The Commonweal would greatly appreciate the receipt of copies of numbers 5, 6, and 9, Volume I, from any of its readers who may possess extra copies of these numbers.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED